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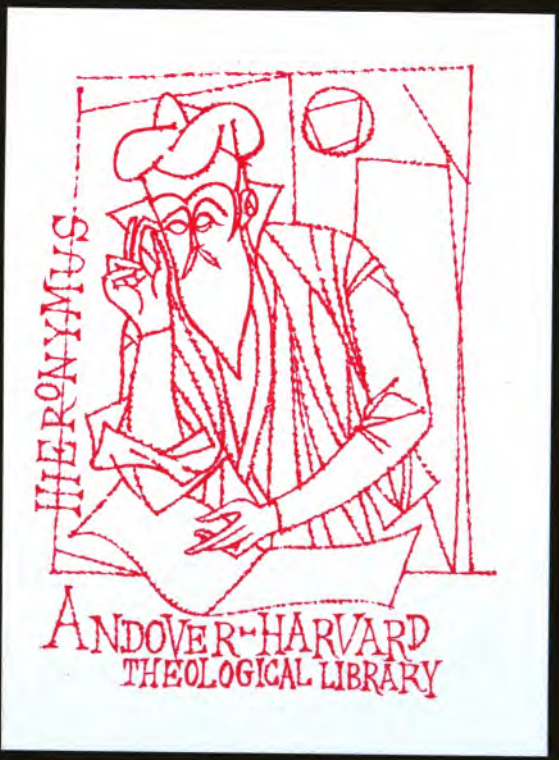
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THE

TRUE CHURCH OF CHRIST,

EXOTERIC AND ESOTERIC.

BY

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PREFATORY NOTE.

THE origin of the first appearance of these papers in the pages of *Lucifer* was to attempt to correct misconceptions. Writers of great ability and honesty were often found to postulate as Church doctrines things which had never been and never could be taught by the Church, though they might have been enunciated by persons ostensibly members of the Church, but over whom the Church could have no control; the false teaching and evil lives of professing Christians in all ages were ascribed to Christianity, which should be ascribed to professing Christians who were not really such.

The evidences of this position are mostly in voluminous and somewhat difficult works, not easy of access to the generality, and hardly likely to be familiar to the average man who is not a member of the Church, while of manuals there are many, and few trustworthy, since they mostly seek to support a particular view, and are characterized rather by bold assertion and rhetorical disquisition than by a statement of evidence and logical deduction therefrom.

To the bulk of non-Christians, or of Christians who are not members of the Church, it is hopeless to speak; but Theosophists by the mere fact of being such must hold that "There is no Religion higher than Truth." Therefore a statement of facts with the evidence for them, and the logical conclusions, is certain of careful

and unbiassed consideration from every true Theosophist, and, however small, a contribution to the pursuit of truth must be welcome to him.

These papers, then, are no expression of opinion. It may be that the evidence and the authorities cited do not support the facts, it may be that the facts are wrongly stated, or that the conclusions do not logically follow; but in any case, facts, authorities, and conclusions are set down without declamation or rhetoric, and any intelligent reader can judge them for himself.

The papers were originally intended for those specially familiar with Oriental philosophies and modes of thought, an attempt has therefore been made to translate the language of Western Christian teaching as to the origin and functions of the Church into Eastern phraseology. In republishing the papers with a view, it is hoped, to a wider circulation, it became necessary to explain somewhat of this phraseology. Therefore a paper by the same author on the *Seven Principles of Man* as understood by the Eastern schools (a conception which has been largely used as an analogy in these papers) has been added as an appendix, and a glossary of the Sanskrit and other Theosophical terms used in the work has been appended, which it is hoped will make the papers quite clear to the average Western mind.

THE TRUE CHURCH OF CHRIST, EXOTERIC AND ESOTERIC.

I.—INTRODUCTORY.

THE method of treating a subject of vast magnitude necessarily varies with the character, the knowledge and the mental attitude of those to whom the writer addresses himself. To treat fully from all points of view of the Esoteric Church of Christ would require many volumes, countless references to ancient and modern books, some well-nigh inaccessible to the ordinary student, and a profundity of scholarship far beyond anything that I possess, probably beyond that possessed by any human being now alive: yet the materials exist, their locality is known, and some day, perhaps, they may be compiled. Meantime, however, to show the modesty of my own aim, it may be useful that I should first indicate for whom these papers are intended, or rather for whom they are not meant.

First, then, I write not for those who have been *truly* trained in the faith and doctrines of the Church, for to them all the knowledge I can impart has come in a far more perfect as well as easier way than any I could suggest. I would emphasize the word *truly*, for I mean the esoteric members of the Church, whose faith is not a blind faith, but a deep and genuine spiritual *knowledge*. I write not for the indifferent, having no desire to proselytize, least of all to gain those who have no backbone,

but are washed about like jelly fish. I write not for the avowed enemies of the Church, believing as I do most fully that open hostility to any brother-man's beliefs is a bar which must be removed before any real spirituality can enter; intellectual logical argument is out of place in what regards the pure γνῶσις. Those for whom I write are the seekers after truth, pledged to no positive opinions which may prevent their accepting it, those whose inner eye is sufficiently open to understand that there are mysteries in heaven and earth which the bodily senses cannot grasp, and the logical brain cannot fathom, but of which the Divine intuitive faculty of the seer in moments of ecstasy may obtain fleeting glimpses. In a word, the true and thorough Theosophist, whether member of the Society or not, who is not also an esoteric Christian, is the reader to whom I address myself, but the little I bring, if met by an earnest wish on his part to find and to follow the truth, may bring forth much good fruit.

These papers will not be amusing, they will contain no stirring denunciations of anybody's wickedness, no Newgate Calendar of the various iniquities of other people. I shall endeavour plainly and distinctly, so far as in me lies, to set forth what is meant by the Church of Christ, hoping that those who like the picture may be moved to seek further, and those who do not may pass by on the other side, and at least abstain from false representation.

At the very outset I wish to clear the way by some definite understanding regarding words, "the counters of a fool, a wise man's money." Of course we cannot and we do not mentally advert to the whole nature and all the elements of a concept when we use the word which is the sign for it, and so when a word is associated with a complex cluster of ideas there is a tendency to let

some of them become for a time latent—what Leibnitz calls the *cogitatio caeca* or *symbolica*.*

Hence we often use words without realizing to ourselves all they mean; in conversation, in writing, in public speeches, we habitually go by the mere rhetorical form (λαλιά) not the substance of the thought (λόγος).† Thus it often chances that a writer or speaker intends but a fraction of the meaning of the word he uses, the reader or hearer sees but a fraction and that a wholly different one, and hence argument and misunderstanding and bitter hostility. I therefore beg all really Theosophical readers (I care nothing for polemical ones) tc endeavour to assist me in understanding, as I shall endeavour to make plain, the words I use.

Let us agree, to start with, that calling of names is of no consequence, save to the Karma of him who uses them, and let us not therefore be afraid of names. There are some who, finding that the ethical teaching of Christ embodied spiritual truths they could not relinquish, and that the mystical Christos was a verity they needs must acknowledge, have professed some kind of acceptance of Christianity, but have invented the word "Churchianity" to express what they dislike. Others speak of Ecclesiasticism, etc. All this simply depends on what is connoted by the word "Church." If this can be shown to be good, then all the sting is taken out of the word Churchianity, which becomes a somewhat foolish coinage, and ecclesiasticism is a word of praise rather than blame. Ἐκκλησία is the Church, therefore what belongs to the Church is

* *Leibnitii Opera*, tom ii. p. 14, Geneva, 1768. Conf. Mansel, *Proleg. Log.* p. 29. Arist. *Rhet.* I. cviii. 31.

† See these contrasted in *John* viii. 43, and see also J. S. Mill on the evil consequences of casting off any of the existing connotations of words, *Logic* Vol. ii., Bk. iv. Chap. iv. pp. 529, 268.

ecclesiastic, and the spirit thereof is ecclesiasticism; so all stand or fall together. Similarly, if I can show that a priest is necessarily an intrinsic part of the Church, a priest is *sacerdos* and the principle whereby priests of the Church exist is sacerdotalism. To say that this means the *abuse* of priestly power, or its excess, is tampering with the meaning of words, a more heinous sin in philosophy than tampering with the coin of the realm; for it distorts and confuses the λόγος, the substantial idea. So again if the Church be *ecclesia docens*, a teaching Church, the natural word to express such body of teaching is doctrine, and the summarized conclusion of doctrine enunciated authoritatively is dogma. If the Church have no authority so to enunciate, then the dogma falls to the ground and is worthless, but if the dogma be truly enunciated by a Church having authority, then it is right, and orthodox (*i.e.*, the right teaching). All therefore depends on first establishing the meaning of the words "Church of Christ," and secondly in showing that the concept denoted by those words is a veritable entity, whose influence on mankind is for good and worthy of recognition.

There are many among the opponents of the Church, Agnostics, Secularists, Theists (so-called), and others, whose favourite line is to assert broadly and definitely that the Church teaches so and so, which pretended teaching they proceed solemnly to refute; for combatants of this nature the ordinary methods of argument will not do; they have in fact written their adversary's brief before proceeding to answer it. As a rule those who really know better leave them severely alone, but it is questionable whether this is wise or right; for long we have listened to frothy speeches and read vituperative articles with a sort of amused wonder at what next

preposterous falsehood would develop itself. This was acting in ignorance of human nature, for no story is too absurd to be believed. Sheridan once replied to a noble Lord who proposed to take the "sense of the country": "Do so, my Lord, and welcome; we will take the nonsense of it, and depend on it we shall leave your Lordship in a very small minority." Thus it is that all the motley crew of opponents gain considerable followings. But not for these do I write. In heaven's name let them go on frothing, and let those to whom their froth is grateful follow docilely at their tails. But if among all that following there be some sincere seekers after truth, who have not the time or the learning, or the ability, it may be, to investigate for themselves all the statements they hear, and so believe them for lack of knowing better, and accept the arguments founded (and, to do them justice, for the most part logically founded) thereon, to these I have a word to say, and it is this—ask for authority. If you are told that the Church teaches so and so, demand to know where? when? on what occasion? who said it? and how did he who said it get authority to speak in the name of the Church? In very many cases you will be told that the Rev. Somebody Something said it in his sermon, or perchance at a garden party. More often still you will be told with airy certainty: "Oh, go into any church you like any Sunday, you're sure to hear that, or something like it." Sometimes, though this is more rare, a theological book, well-known or unknown, as the case may be, is brought forward. If you ask who gave authority to any of these to speak in the name of the Church, the reply is but the reiterated assertion, "Of course it must be so." And it never seems to occur to the speaker that it would be just as reasonable to assume that the village orator at a

political tap-room meeting is commissioned to speak in the name of the Government or the Opposition. If then there be true Theosophists among the congregations of these opponents of the Church, I write for them, and I promise to indicate to them how they may test the reckless assertions of their leaders, and how they may know where to find the real teaching of the Church.

It would of course be hopeless even to attempt to sketch out the briefest summary of what are the doctrines of the Church; suffice it if I show that a definite body of doctrines does really exist and that it can absolutely, conclusively, be stated as to any given point whether the Church has definitely pronounced upon it, and if so, what the Church teaching is, or whether on the other hand it is left still an open question, whereupon Christians may lawfully differ.

Further, it is no part of my scheme to enter into the exceedingly complex and intricate speculations as to the nature of Christ, the precise relation of the mystic Christos to the historic Jesus of Nazareth, or as to the emanation of the Trinity from the Unity, the exact relation of the emanation of the Logos (or Logoi if there be more than one) to the first emanation. All these are profoundly interesting, but foreign to my subject. Whether the correspondences between the Gnostic, the Hindoo, the Eranian, and other cosmogonies are susceptible of being accurately worked out I know not; in any case I am very certain that only very advanced students of the esoteric mysteries could profit by them, and the theory and essentials of the Church should be clear to any mind of average perceptions. Neither can I enter upon any historic questions concerning the iniquities perpetrated in any age by any members of the Church, in the name of the Church it may be. To clear

the ground here I am willing for the sake of the present question, to admit them all, reserving, of course, the right at any future time to put the enemies of the Church to a very strict proof of their allegations.

A simple illustration will show my meaning here. The doings of the Stanley expedition in Central Africa have been severely criticized and ugly tales told. As yet all we can say is, they may be true or false. But if a foreign critic should speak of the story of this expedition as the act of the English Government, or the English nation, we are justified in saying: "It may be all true, all the brutality, all the treachery, you speak of; it may have been done by Englishmen; if it could be proved we might be heartily ashamed; but it is not, and it never could be, the act of England."

If my understanding, and the idea of the Christian Church, which I shall endeavour to set forth in these articles, be, as I believe it to be, true and supported by the most abundant authority, then the corruptions and abuses which came into the Church, the debasing of the pure ideal left by Christ, and partially, but not in its purest completeness, developed by his immediate followers, was not only inevitable but actually essential, a vital part of the scheme. These abuses are *in* the Church, but not *of* the Church, and if it were possible to conceive a Church into which no such imperfections could possibly enter, it might be a glorified assemblage of Adepts, but it would most certainly not be the Church of Christ on earth. The elementary propositions are easy enough to state and probably will not be disputed: *viz.*, that some nineteen centuries ago a teacher, called (either contemporaneously or subsequently) Jesus of Nazareth, taught in Syria a certain system of ethics and some principles of cosmogony or theogony or what-

ever may be the proper word, such teaching being either original or traditional, or collated, but in any case forming a distinct system; that he founded a school or association for the purpose of promulgating these teachings, giving the broad lines of such association its rules, government, and ceremonies to his immediate and most advanced followers; that these subsequently elaborated the scheme, which as time went on developed into a numerous and powerful organization, which organization is in fact represented by the whole body of Christians of all denominations to-day; that the organization and scheme of government as planned by the founder and his immediate followers was called the Church, and that this Church continued for some time a united body; that the separation between the Eastern and Western Churches left each an integral branch of the Church though in their administration sundered; that the subsequent separation of the Anglican Church from the Western had the same effect, producing now three branches forming together one Catholic Church.

The fact, which is indisputable, that each of these branches has called the others heretical and that the Church of Rome refuses to this day to acknowledge the Anglican as a branch of the Church Catholic at all, I shall deal with hereafter, merely saying by way of anticipation here that if my view be right it is one of those things which must needs be. Beyond these again are various Protestant sects thrown off from time to time like swarming bees, many of these undoubtedly, and some of them possibly, Christians, but whether members of the Christian Church or not depends on the interpretation of the word Church and to a certain extent on historic evidence; the tests and rules as to this I shall endeavour to show, but I could not possibly

in the space of these articles apply those rules to individual cases, or attempt to show what sects were and what were not beyond the pale of the Church.

So much is tolerably simple and gives us a purely human and historical association, not differing much perhaps from a big mutual-improvement club, or the like. But when we add to this the conception that the Founder was a Master, that the society had an esoteric as well as an exoteric aspect, and that in this esoteric aspect the Master has always occultly directed its progress and does so still, then a perfect whirl of questions assails one. How can it be proved? Did the first Christians think so? How comes it that the mythology, the ritual, the names and dates of the feasts, the very name and life story of the Founder, are borrowed from every imaginable source, Buddhist, Gnostic, Neo-Platonic, Eranian, Egyptian, a very ragbag of odds and ends of every religion on earth? If the pure and holy Jesus of Nazareth occultly guides his Church, whence all these corruptions and abuses? How could it be possible that two or even three rival occupants of the throne of St. Peter should denounce each other as heretical? How could the monstrous abuses of the Mediæval Papacy or the cruelties of Spanish Catholicism be possible? and so on, and so on; there is no end to such questionings.

It is no part of my purpose to answer such questions categorically; it would be utterly useless to attempt it, for a new flight would emerge at once; but rather to indicate what is the true conception of the Church in such a manner as shall show that all such questionings are irrelevant, and proceed from ignorance of the fundamental idea involved in the concept of the Christian Church.

I will close with a few words to indicate, as it were, a bird's-eye view of the lines I propose to take, and so end these introductory remarks, and devote the subsequent papers to clear definite statements, ranged in logical order with as much of proof and authority, or at all events references which will enable the diligent student to find such, as the space will admit of.

The keynote is the Hermetic axiom, "As above, so below."

Whether we take the Gnostic view, or the pure Buddhistic, or the lines laid down in the *Secret Doctrine*, or any other great Cosmogony, it is clear that an inner force or spirit, operating through or manifesting itself by means of the matter which is perceptible by the senses, is the true construction and meaning of the Universe. We may take the imperceptible force or spirit to be anything we please for the time being, either the final supreme *causa causans*, operating directly or by means of intermediate Æons, Dhyan Chohans, Elohim, Angels, Creative Spirits, or what you will. Let us but admit that in some way or other there is a substantial real τὸ ὄν which is the cause of the apparent τὸ φαινόμενον. As in the macrocosm so in the microcosm; the Divine spark, call it Spirit, call it if you like Atma-Buddhi-Manas, or by any name you please, is manifest in, imprisoned in, or dwells in, a material body, phenomenal and illusory if you will. The body, however, whether of the Kosmos or of the individual, is perceptible to the bodily senses of other individuals; it has its limitations, its hereditary qualities, its Karma, which do not affect the Spirit or Higher Principles, or Higher Self, save in so far as the latter is bound to its prison house.

And because the same law by the Hermetic axiom must pervade all things, every association must have

its inner spirit and its outward material form. So the Church has its inner guiding Spirit, and the outward form which, like the form of a man, was born at a definite time with limitations of heredity, with Karma, etc., etc., all tending to obstruct and delay the union of the visible phenomenal body of the Church with the Substantial Spirit thereof, or what I may perhaps term the finding of the Higher Self. The relation of this Spirit to the Spirit of the Kosmos, by whatever name called, and also to the Spirit which animated the human body of the founder of the Church, according to the Church teachings, I shall try to shew, with a view of indicating that the Church teachings are utterly consonant with those of the inspired seers of all ages.

II.—ASTRAL AND VISIBLE.

IT will perhaps most readily and clearly bring out the position which the Church of Christ claims to occupy if the fundamental theories are stated in the shape of propositions, such being followed by notes explanatory and illustrative, and a selection of leading typical authorities (no more than this could possibly be attempted out of the enormous mass which exist); each proposition moreover being as sharply as possible contrasted with the counter proposition, which as a rule is that maintained by the parties hostile to the Church, so as to bring out distinctly every point on which the doctrines or principles of the Church have been misrepresented.

Of course these propositions must not on any account be taken as dogmatic statements, but merely as a convenient way of explaining a somewhat difficult subject.

Obviously the first point is with regard to the nature of the Church, and our first proposition therefore is:

1. THE CHURCH IS IN ITSELF A DISTINCT LIVING ENTITY OR UNIT, WHOSE VISIBLE BODY IS COMPOSED OF MULTITUDES OF ENTITIES, EACH HAVING AN INDIVIDUALITY OF ITS OWN, THE WHOLE CHURCH, LIKE THE LIVING HUMAN BEING, HAVING ITS SEVEN PRINCIPLES.

Notes and Illustrations.

(1) The first proof of this proposition is to be found in the existence of the Church as an Association at the present day. For in fact every association is to a greater or less extent an individual entity apart from the members comprising it. Thus a regiment has its ideal per-

sonality, its Linga Sharira, so to speak, which survives from generation to generation, and has definite character, memory, honour, disgrace, etc. The men composing it may be regarded as the Sthula Sharira, and the *esprit de corps* which holds them together as the life or Prana of the regiment, and thus in every association, not only these three lower but all the principles may be traced, some being in some cases dormant or mere potentialities; and according to the varying development of the principles, so are the associations analogous to human, animal, vegetable or mineral entities.

The fallacy opposed to this lies in confining the conception of a living entity or unit to such bodies as have form and limitations perceptible to human senses, *e.g.*, men, animals, vegetables, etc. It is, however, obvious that every cell of the human body has in a certain sense an individuality of its own (using the term in the popular sense), it lives, functionizes, and dies, according to its own laws of growth and development. There are also in the human body innumerable parasites, bacteria, etc., having nothing in common with its life save as guests in a house, some being actively hostile to the common life. Multitudes also of cells of foreign matter simply pass through, and are never incorporated into the body. To the perception of a cell or a microscopic parasite the entire human being as an entity might well seem a myth. Either then we must make the limit of the perception of human senses our final limit, or conceive of an association as a living entity. The latter is obviously *à priori* the most philosophic.

(2) The Christian Church as an Association was so regarded from the earliest times, being termed by St. Paul "the Body of Christ." As to the catena of evidence for this conception, as being primitive and continuous to

modern times, see Klee, *Histoire des Dogmes Chrétiens*, Vol. I.

(3) Like the ordinarily understood living entity, the Church of Christ, and indeed every other association, has both its material and its astral body; the latter being the ideal form, the internal and invisible Church so to speak, and of course existing before the visible and material form. The mystic Christus, the Path, and the Purifier, union with whom was the object of the early Initiates, speaking only to the inner senses of disciples, established such an internal, invisible Church or Association. This astral Church must be as old as Humanity, and capable of existence apart from the visible Church. The counter proposition is that such invisible or astral Church is the only true Church.

(4) The most prominent notion set forth by the earliest members of the Association which now exists (the fathers of the Primitive Church) was the visibility of the Church. All their metaphors have reference to this quality. It is "a light" (S. Iren. v. 20, n. 1, S. Cypr. *De Unit.*); "the city set upon a hill" (S. Chrys. in *Jes. Hom.*, ii, n. 3; S. Aug. *Unit*, c. xvi, n. 40; *Cont. Litt. Petiliani*, ii, 104, n. 239), "the visible means whereby we attain to Christ who is invisible" (S. Aug. *Serm.* 238, 3), etc., etc. Not to speak of the constant metaphors in the New Testament, such as the Kingdom of God, the City of God, the House of God.

(5) There is then an astral Church of Christ (or ideal Association of seekers after the Path) which has always existed, as is proved by the testimony of occult science of all ages. There is also a visible material association, now existing, considered by its first founders and members to be the material and visible body corresponding to that astral Church, and, as I shall endeavour to show,

continuously so considered to the present day. The Christians of the Primitive Church had their mystic Christus, and (setting aside for the moment the question of the incarnation) it will be necessary to show or assume, that this mystic Christus was the same as the Christus of the ancient mysteries. It will be necessary to return to this point, but for the present, accepting Philo and the various Gnostic schools as connecting links, we may assume it, though we add the qualification that the view of the Primitive Christians was more limited, and that they knew less of the mystic side of these great teachings than the famous schools who preceded them.

(6) The relations between the visible and the invisible Church are analogous to those between the material body and the astral double of a human being. This must needs follow as a corollary from the proposition, for every material unit must needs have its astral form, and the relationship between the two is always the same.

(7) The various human beings composing the Association called the Church are analogous to the various cells composing the human body. These are heterogeneous and none of them exactly represent the whole. Take minute portions from different parts of a human body and submit them to a physiologist to examine and report on the body of which they formed a part—his conclusions (supposing he had no other clue) would be different in every case, and all erroneous. Thus a full-grown man may be said to weigh ten stone, and that ten stone of matter is commonly called the material body of the man, yet one grain of it might lead the physiologist to the conclusion that the body was that of a fish, another taken, may be, from a tooth or a bone, that it was a lime formation, another (from some undigested food for instance) that it was a vegetable. Further suppose the physiolo-

gist could analyze separately every cell comprising the entire body, he would be no nearer knowing the man. There is then an individuality (again using the term in its popular sense) in every association which is more or less definite, but which is not the individuality of any of its members or of the sum of them, or the average of that sum, but a distinct entity. That this applies to the Church is clear from the popular speech even of the enemies of the Church, *e.g.*, the Church says, teaches, pretends, commands, etc. Though usually there is no authority for making such statements about the Church, the speakers instinctively recognize it as a distinct entity.

(8) Every philosophic truth is faced by an opposite error, which is usually a popular misapprehension. It may conduce to a better understanding of our first proposition if we place alongside of it its counter-proposition, viz., "The Church, like every association, is nothing more than the aggregate of the individuals at any particular time composing it, and can, therefore, have no character or qualities of its own."

(9) This counter-proposition represents one form of ordinary thinking, the philosophic *pros* and *cons* have been so thoroughly thrashed out in the arguments of the Nominalists and the Realists as not to need repetition here. It is hardly conceivable that any Theosophist should support the counter-proposition; but for present purposes it is enough that our main proposition has from the most primitive times been the conception entertained by the Church of its own nature and function.

Students of philosophy will find much of great interest concerning this matter in the works of Ueberweg and in Prantl, *Geschichte der Logik im Abendlande.* A most notable and really Theosophical work is that of the famous Erigena, from whose grand treatise, *De Divisione Naturæ,*

may be traced the germ of the distinction of Nominalism and Realism, though in fact it was, as Cousin says, the eleventh century which actually gave Nominalism to the world. (See Cousin, *Ouvrage inédit d'Abélard*, Introd. p. lxxxv.) All this, however, is quite foreign to our present subject, for whatever view philosophers and metaphysicians may take now they have read all the subtle twistings and sophistry of the Scholastic Philosophy from Erigena even down to Occam, it is clear that when the Church was founded, Nominalism did not exist, but the Neo-platonic School was everywhere dominant, and in primitive times the Church's thought of itself was in accordance with this philosophy.

(10) We may now predicate a few points which follow as natural corollaries from the analogy of the Church to the human body. *1st.* It ought to be sufficiently organic to express in material form and human language its constitution, rules and teachings. This will be demonstrated hereafter by showing what, from primitive up to modern times, has been recognized as the authoritative voice of the Church, and how it may be tested and recognized. *2nd.* As the material body is subject to sickness and imperfection of various parts, to old age, decay and death, and to Karmic results in general, which do not touch the higher principles, so is it in the Church. Imperfection in the members is not only to be expected, but is an absolute necessity; this again will hereafter be enlarged upon. *3rd.* As a man often knows inwardly in his higher knowledge truths which he is utterly unable to express in words or in any way to communicate to his fellows unless they are able by their own intuition to grasp his meaning, so the amount which any man or body of men are able to gather of the doctrines of the Church must by no means be taken as the sum total of

those doctrines, but some allowance must be made for the limitations both of expression and receptiveness incident to material bodies.

(11) The conception of the Church as a living entity, having growth and development and a power of expression, destroys one fertile source of attack of the enemies of the Church, which may be thus formulated: "The Church, the Bible, and Christ form a vicious circle. Men believe in Christ because the Bible tells them, they believe the Bible because it is the book of the Church, they believe the Church because Christ founded it. Or the three may be arranged in any other form, but the same vicious circle is always apparent." Whereas the true conception is they believe the Church because it is a living tangible reality, which knowing they find worthy of confidence; the Church sets forth the Bible as an authoritative body of teaching, so on the Church's authority and subject to the Church's interpretation they accept the Bible; and since the Bible and the Church set out a certain account of the foundation of the outward and visible Church, they accept that as true; always remembering, however, that any material presentment of spiritual facts or doctrines must needs be imperfect, and even from the joint imperfection of teacher and learner, the impression conveyed to the latter may be erroneous. It is as though a teacher should come from a far country, bringing a book wherein was contained a summary of his teachings and an account of his own race and history; we should believe him on account of his bodily presence and his words; if his book was obscure we should ask him to explain it, if he suffered from illness we should not say that therefore he had no mission to teach, but that his disease was merely of the body and did not affect the higher principles to which we looked

for light. All this follows naturally from the analogy which the founder of Christianity and his early followers drew between the Church and the human body.

Looking now for the moment simply at the visible and material Church, as an Association which all must admit exists, and of which the ideal astral form existed long before, there is no reason to doubt that that Association was either formed by the historic teacher known as Jesus of Nazareth or by persons soon after his date who believed in and desired to perpetuate his teachings. This was in fact an incarnation of the astral ideal in material flesh and blood.

This brings us to the second and third propositions, viz.:—

2. THE VISIBLE BODY OF THE CHURCH, LIKE THE MATERIAL HUMAN BODY, HAD A MATERIAL ORIGIN AT A DEFINITE EPOCH OF TIME. ITS ORGANIC CONSTITUTION IS HEREDITARY AND IS FOR THE PURPOSE OF ACTING AS A VEHICLE, OR MEANS OF COMMUNICATION BETWEEN THE INVISIBLE SOUL AND OTHER SOULS BOUND IN MATERIAL LIMITATIONS.

3. THIS ORGANISM IS THE CONSTITUTION DESIGNED BY THE FIRST FOUNDERS OF THE ASSOCIATION ACTING ON THE EXPRESS OR IMPLIED DIRECTIONS OF THE TEACHER WHOSE DOCTRINES THEY DESIRED TO PERPETUATE.

Demonstration.—This follows directly from the analogy of an association to the human body. The body of a child is derived from its parents, and from them it inherits the organs whereby in mortal life it communicates with its fellows, but the soul is not derived from the parents. So if any man or body of men desire to perpetuate any idea, or to impress any idea on the world at large, the first and most obvious method is to form a

society thoroughly impressed and impregnated with that idea. Another method is to write a book, or adopt a written book or make a compilation. The deficiency of the former method is that the society may wander from their original purpose, the deficiency of the latter, that the written words are dead without a living teacher to expound them, and might soon lose their meaning. Thus the association with written records presents an exact analogy to the child stamped with the hereditary image of its parents, and the living soul coming into that child, the body becomes its vehicle of communication.

It remains to see how and to what extent the Church has or ever had an organic voice, and this must be reserved for the next paper.

III.—THE VOICE OF THE CHURCH.

TO prevent misconception, I may state here that the reference in the last paper to the Nominalists and Realists of mediæval philosophy did not imply any general criticism on the opinions of either *as a whole.* In so far as the Nominalists regarded the noumenal essences as more real than their objective counterparts (as the earlier of them did), they were true occultists, and were in full sympathy with the Esoteric Church, but in later times the Nominalist philosophy degenerated to materialism, and the concept of *Anima Mundi,* of the occult rulers of races or nations, and even of the Soul of Matter would be ruthlessly shorn by the "razor of Occam." It was this later and lower aspect of Nominalism that I intended. I shall have more to say on this point later on, in speaking of the Karmic influences acting on the visible Church.

Adopting the conception of the Church as a unit consisting of an association of smaller units, held together by some common tie, and with some common object of central will, more or less informing and controlling the association, it is evident that unless there is some clear and unquestionable means whereby that will can be expressed, it is a nonentity so far as the rest of the world is concerned. This brings us to the fourth proposition.

4. THE PHYSICAL AND VISIBLE CHURCH, IN COMMON WITH EVERY OTHER ASSOCIATION, HAS, AS THE PHYSICAL MAN HAS, ORGANIC MEANS OF COMMUNICATING ITS WILL, THOUGHTS, AND TEACHINGS.

Demonstration.—This is almost self-evident from con-

sideration of any Association we know of. The smallest club begins by appointing a secretary to answer questions and to speak in the name of the club, and forms a more or less efficient organization by which the wishes of the members as a whole can be ascertained: a limited Company has its board of directors, its seal authenticating its utterances, and its official appointed to speak and to act in the name of the Company, so a Nation has its House of Representatives or its Autocrat. In every case until such an organization is formed, the Association has no cognizable existence. The common consent of both friends and foes assigns an organic voice to the Church, by speaking either in praise or condemnation of what the Church says, does, or teaches. Even in saying that the Church-teachings are confused, unintelligible, or self-contradictory, the critic necessarily assumes that the Church has an organic voice, as though he should say that a man babbles incoherently, thereby assuming that he has the gift of speech.

Notes and Illustrations.

(1) From the earliest times the conception of the Church as a living entity and having mental functions was familiar. This is the ἐκκλησιαστικὸν φρόνημα (the Church's mind) of Eusebius, the *ecclesiastica intelligentia* and *catholicus sensus* of Vincentius Lirinensis. These writers must necessarily have realized an organic expression.

(2) The development of the primitive Church is in striking analogy to the most scientific theories of the development of living organisms, and this is still more the case with the occult teachings as to the same development, to which scientific theory is constantly approximating. Setting the latter aside for the present,

however, as being strange to the generality of people, the most accepted theory of science as to the beginning of organic life is: *first*, a number of homogeneous germ cells; *second*, the association of these in colonies still undifferentiated; *third*, the division of labour whereby some cells become somatic, and are grouped round the cells of germ-plasm. The unicellular colony thus becoming multicellular and highly differentiated becomes organic, having a common life and some means or other of expressing the needs and desires of such life.* So in the case of the Church; in the earliest government of the first Christian Society, that of Jerusalem, not the elders only but "the whole Church" were associated with the Apostles,† and this was the model of all the primitive Churches.‡

These Churches originally formed a sort of federative body of independent communities, in continual communication. Then diversities began to appear, and conferences were necessary to settle these; the representatives of different Churches elected by the whole body to which they belonged met to deliberate, and thus the thought of the entire association was brought out and defined. Here appears the beginning of differentiation and of organic life.

(3) Organic life involves the presence of some subtle essence, invisible, imperceptible, save by its effects, inhering in physical elements yet separable therefrom, leaving the physical elements the same so far as man's outward senses can distinguish. Thus to use Weis-

* See Weismann's Essays on *The Duration of Life* and *Heredity;* Virchow's *Cellular Pathology;* August Grueber's *Der Theilungsvorgang bei Euglypha alveolata.*

† *Acts* xv. 2, 4, 22, 23; Waddington's *History of the Church*, p. 20.

‡ Mosheim, c. i, p. 1, ch. 2.

mann's suggestive illustration—if we pour sulphuric acid on a piece of chalk, we change the form, the inorganic matter remains; if we pour sulphuric acid on a worm, the organism is not changed into some other animal, but disappears entirely as an organized being and is resolved into inorganic elements.

(4) A colony of germ-plastic cells by division of labour becoming differentiated and multicellular, gradually evolves organic life and becomes a new entity with that subtle something called organic life inhering in it; anything which forcibly separates those cells and destroys the bond of union among them (as sulphuric acid on the worm), causes the disappearance so far as this earth-plane is concerned of that organic life. So an association of human beings, evolving division of labour and differentiation, becomes organic and acquires organic power of expression. Anything which tends to separate these human beings and destroy their bond of union, tends to destroy, on this earth-plane, the new entity of organic life belonging to that association.

(5) In order to predicate anything about an association having such organic life, it is clearly essential to recognize its means of communication, and to know by some clear test when that which is so communicated is the true reflex of the mind of the association, in the case of the Church of the above-mentioned *ἐκκλησιαστικὸν φρόνημα*. It is evident that the incoherent words of a man talking in his sleep or delirious are not to be taken as the expression of his opinions, though uttered with the human voice which is the natural organ of communication. So the private views of a secretary are not necessarily those of his company, though he is its authorized mouthpiece. In all cases where we assume a thought to be uttered and an organ for uttering it, it is most important to be

sure that the latter truly sets forth the former and that there should be some positive test.

5. THE ORGANIC MEANS OF COMMUNICATING THE THOUGHT, TEACHING OR DECISION OF THE WHOLE CHURCH IS BY DECREE OF AN ŒCUMENICAL COUNCIL, *i.e.*, A GENERAL COUNCIL LAWFUL, APPROVED AND RECEIVED BY ALL THE CHURCH.

Demonstration.—From the very first it was considered that the whole Church, either personally or by representation, should deliberate on what concerned the whole. When Christians grew too numerous for all to be present, they came by representation, thus in *Acts* xv. 6, the Apostles and Elders settled the terms of admission to the infant Church. As to which Theodoret, a Father of the fourth century (*Com.* on 1 Tim. iii. 1), says, "the same persons were anciently called both Bishops and Elders, while those who are now called Bishops were then called Apostles." Tertullian tells us that before his time, "throughout Greece were held Councils out of all the Churches, by means of which matters of great importance were treated in common, and the representation of the whole Christian name celebrated with great veneration."* This early period was one of a gradually evolving organic life; every question which arose was settled by local Councils, increasing in importance and weight, till under Constantine the whole Church was represented on a large scale in the great Œcumenical Synod of Nicæa. After this the whole authority of the officers of the Church became merged in the representative institution of Councils. These Councils were summoned by the Emperors—Constantine the Great that of Nicæa, Theodosius that of Constantinople, Theodosius the Younger that of Ephesus, Martian and

* *De Jejun*, c. 13.

Valentinian that of Chalcedon, etc.* Yet the Emperors did not interfere in the Councils, as appears from the letter of Hesius, Bishop of Cordova† and of St. Ambrose to Valentinian the Younger.‡ The nature of Councils being thus established, the strongest proof of their authority is their universal acceptance by the whole Church as the unmistakable voice and paramount authority of the Church. Ancient and modern authorities are absolutely at one upon this, the divergences of opinion being with regard to the authority of certain Councils whose claim to represent the *whole* Church is historically doubtful.

To sum up this demonstration. (1) The consensus of *the whole* of the members of any association that certain modes of expression shall be adopted, makes those modes its organic means of communication. (2) In an association too large for a consensus of all its members to be possible, the result is attained by the principle of representation. (3) As there then may be imperfection in the representation, there may be doubt about the expression of will when first promulgated, but it is to be presumed accurate, and its subsequent acceptance by the association makes it the organic voice of that association and binding thereon. (4) These conditions are all fulfilled in the decrees of the Œcumenical Councils of the whole Church, which therefore constitute the dogmatic teaching of the Church.

Notes and Illustrations.

(1) Propositions 4 and 5 may now be contrasted with

* As to these Councils see Euseb., *Vit. Const. L.*, iii, c. 6. Socr. *Hist. L.*, iv, c. 8. Evastius, c. 3. Leontius, *De Sectis*, p. 462. Nicephorus, *Hist. L.*, xvii, c. 27.

† *Ep. ad Const.*, ap. S. Athan., tom. 1, p. 371.

‡ *Ep.* 21.

the corresponding counter-proposition, which is very commonly used as a premiss by hostile rhetoricians, though they do not always formulate it. And it is also ignorantly accepted by many within the Church. It may be formulated thus:—"There is no clear and definite voice of the Church, every preacher is authorized to speak in the name of the Church, and their views have little coherence, are often mutually contradictory, and sometimes demonstrably false."

The demonstration of Proposition 5 really rebuts this counter-proposition, for *expressio unius est exclusio alterius:* if there be a definite and unmistakable voice of the Church, no other medium of expression can be taken as authoritative. If a Company have a recognized seal, he who accepts an unsealed document does so at his own risk. Hence to recur to what I said in the first paper, the seeker after truth with regard to Church doctrine or dogma may always ask for authority; if told that the Church teaches so and so, ask at what Council this was promulgated. The authority of that Council and the subsequent acceptance of that doctrine by the Church are then historical questions, all the facts for determining which have been collated in the recognized text-books. Only the enquirer should beware that this is a strict question of historic proof, not of opinion; consequently in deciding it, no *ex parte* statement of friend or foe should be accepted without a rigorous sifting of evidence. The *bonâ fide* enquirer who pursues this line for however short a time, will be astounded at the loose recklessness of the statements of (so-called) fact, on which most of the attacks on the Church are grounded.

(2) Of course, so far, we have nothing to say as to the nature and character of the dogmas so promulgated; the only point is that at the time they were promul-

gated, they were the expression and the only possible expression of the mind of the Church, and by them must the Church be judged. Such dogma is binding on the whole Church until revoked by an authority at least equal to that which promulgated it (that is assuming such dogma to be revocable at all, as to which I desire to say nothing here; practically no such revocation has ever taken place, so the question is purely theoretic).

(3) The conditions also are simple and easy to understand, though the historic proof in a particular case that these conditions have been fulfilled, may be very difficult. "General, lawful, approved, and received by all the Church," such by common consent are the conditions. To be general all the bishops in the world should be summoned to it, as representing their several Sees, and no one who has not been properly expelled as a heretic or excommunicated person should be excluded. To be lawful and truly Œcumenical it is necessary that all that occurs should be done regularly, and that the Church should receive it; *e.g.*, the Council of Milan held in A.D. 354 was general in its convocation, but not so in its acts or event.*

(4) After the Council of Nicæa, another power asserted itself, *viz.*, that of the successor of St. Peter, as the great schism between East and West was brewing. The question eventually was the question between the authority of a General Council and the authority of the (so-called) Apostolic See. This question is traced out in the history of the false decretals and the endeavours of the Lateran Councils to support Papal authority. In the next century the corruption and schism which had become rife in the Church, caused the European powers to insist on the summoning of the Synods of Constance and Basle, then the doctrine was asserted and acted on that the

* Richard, *Analyse de Conciles*, tom. 1, p. 4. Paris, 1772.

General Council was superior to the Pope. These Councils are not accepted as Œcumenical by the whole Church, but they represent the opinion of the Western or Latin branch which was most affected. The Council of Trent, which was purely Latin, left the question unsolved.

(5) Since the division of the Church which, as will hereafter appear was Karmic, there could be no Œcumenical Council. Local branches, whether the three main divisions or sub-branches thereof, could only make local decrees; the effect of these we shall see hereafter, meantime merely insisting that they are but local, though if accepted by all other branches they would become part of the living teaching of the whole Church and might conceivably hereafter be ratified by some future Œcumenical Council.

(6) The various divisions of the Church are not agreed as to the number of Œcumenical Councils. As to six there is no doubt, *viz.*, Nicæa A.D. 325, Constantinople A.D. 381, Ephesus A.D. 431, Chalcedon A.D. 451, Constantinople A.D. 553, and Constantinople A.D. 680. The Greek Church sometimes refers to seven, though Barlaam in A.D. 1339 treating with Benedict XII mentions only six.* The common opinion of the Latin Church claims eighteen, though some assert there were twenty-two. The French discount at least two of these.†

Those who have not time to search the enormous mass of original records will find the purport of most of them fairly stated and references greatly facilitating search in Dr. Salmon's recent work on Church Infallibility, though the argumentative character of this book, which was

* Palmer, ii, p. 203.

† See Launocus, *Epistol.*, p. viii, ep. xi, p. 563, ed. 1571, also *Opera Contareni.*

directed against the Papal claims, somewhat detracts from its otherwise high value.

Meanwhile applying the ordinary rules of evidence, any enquirer may take the decrees of the six Councils mentioned as being the voice of the Church, seeing that the whole Church is agreed in accepting them; and with regard to the others claimed by the Roman and disavowed by the Greek and Anglican branches, the *onus probandi* lies on those who claim that these Councils were Œcumenical and their decrees binding beyond the local limits of the Latin Church.

(7) The doctrines authoritatively promulgated by the Church are thus reduced to a very small compass. Since the great split between East and West, the organ (so to speak) of the living Church whose function was to enunciate teachings in final, absolute and crystallized form, has become temporarily inoperative, its potentiality however remaining. The office of the *ecclesia docens*, the teaching Church, was thenceforth limited to the authorization, inculcation and application of truths already defined, or to the tentative and local promulgation of teaching hereafter perhaps to be generally received by the whole Church. Occultists will of course be familiar with the idea of a certain amount of teaching being given out at a time from an authoritative source, and then the supply ceasing for a time, to be again renewed at the proper season. Materialist enquirers must simply accept the fact that the Church by its constitution provided itself with an organ of speech, that having made sundry definite statements by means thereof, it became silent, though the organ of speech was not destroyed.

Surveying now the ground we have gone over, we see that the Church may be conceived of as an entity, apart from the individuals at any particular time composing

it, and bearing a strong analogy to the human body, the men and women at any given time making up the association called the Church, corresponding to the molecules and cells composing the body, having also its ideal or astral counterpart, imperfectly expressed by the outward visible Church, having also its common mind or thought faculty, the ἐκκλησιαστικὸν φρόνημα, and an organ whereby the thoughts evolved by that faculty can be expressed and made known, such thoughts so expressed being accurately recorded and recognizable by infallible tests. It thus appears that we have now the means of knowing the outward or exoteric Church of Christ and also of detecting any false statements made about it, and we can use such knowledge to gain acquaintance with the esoteric Church, and see how far the outer is a true presentment of the inner, and how far Karmic Law operates, and other problems of deep interest.

IV.—THE LIFE PRINCIPLE OF THE CHURCH.

IT has been significantly said that every man has three distinct personalities, first the man as he is, second the man he believes himself to be, and third the man as others see him. Of these the first can probably only be known to omniscience, but the synthesis of the second and third will come as near to it as it is possible for finite human intelligences to attain. The man himself can no more know the outward presentment of his personality than others judging him can know (as he himself partially *does* know) the spirit and reason of that presentment and its real meaning. So by strict analogy is it with the Church; outsiders who are not members (in the fullest sense) of the Church, may have a very full knowledge of the outward aspects τὸ φαινόμενον (better perhaps than the generality of members); but of the inward realities τὸ ὄν they have no more knowledge than outsiders have of the true motives of a man's actions. Just as it is valuable to a man to be told by a friend how his conduct appears to others, but dangerous for any to judge a man by appearance merely; so the candid criticism of honest outsiders is of the greatest value to the Church, and to the real seeker after truth the account of the Church's teachings and system presented by an outsider, collated with the explanation thereof given *from within* by the authoritative voice of the Church itself, affords the best possible information of what the Church really is. The writings of the modern Hermetic school are of great value in this regard; honest enough and altruistic enough to see clearly faults as well

as virtues, and not to "set down aught in malice," mysitc enough to discern the mystic and spiritual side of Church teaching, and able as outsiders to look clearly and dispassionately on the outward presentment, they can know and describe the visible body of the Church, into which the voice of the living Church can infuse a living soul.

I have used the expression "living Church," which has indeed been the common expression from its first foundation to the present time, and the question naturally arises wherein does the life consist; and by what test may we clearly distinguish the *living* Church from the Christian sects which are not members of it? Here again the analogy of the human body will help us, for science tells us that the life principle is resident in certain cells. In such a cell-colony as I have already alluded to, the life and the power of continuance of the species resides in the germ-plastic cells, these are surrounded and overlaid by enormous numbers of somatic cells which are mortal, which come and go in the processes of metabolism, not the life of the colony, yet necessary to its life. And these germ-plastic cells are not homogeneous, but themselves undergo molecular changes whereby they become each, as it were, the microcosm of the whole colony, so that each germ-plastic (or reproductive) cell has a potentiality of reproducing the entire colony. On this molecular differentiation seems to depend the law of heredity, and the most reasonable conclusion seems to be that the germ-plastic or reproductive cell is a vehicle subject to continuous change and differentiation, but carrying the subtle odic or life principle, and capable of imparting it. That life principle must have been originally infused into the cell from some universal life or over-soul, or whatever name

it may be called by. The vehicle, however, of the germ cell being the microcosm of the cell colony, is itself imperfect and limited, and to this extent to be distinguished from the vital principle it carries, which, being drawn from universal life, is not subject to these imperfections. The Church, as we have seen, growing together with a common life like a cell-colony, arranged its own constitution and conditions, therefore, though outsiders may perceive that there is a life principle somewhere, it is only from within that the nature of that life can be stated, or the precise conditions of it. Taking the analogy of members of the Church to molecules of the human body, we should expect to find that life dependent on certain members and passed from one to another of them, a life moreover originally infused from without. This accordingly brings us to the next proposition.

6. THE CORPORATE LIFE OF THE CHURCH OF CHRIST RESIDES IN THE CHRISTIAN PRIESTHOOD DESCENDED BY APPOINTED MEANS FROM THE APOSTLES, INTO WHOM THE ESSENTIAL SPIRIT OF THE CHURCH WAS ORIGINALLY INFUSED.

Demonstration.—Leaving aside for the moment as undemonstrated the question whether the historic Jesus of Nazareth was the same as the mystic Christ (the manifestation to the world of the Ineffable Supreme), and merely assuming that such a manifestation has been and is, and that certain seers, adepts, initiates, call them what you will, desired the formation of a human society to be the means of making known to all mankind some of the teachings concerning that manifestation. The corporate life, according to the history, came into the Church by what is termed the descent of the Holy Ghost on the Apostles at Pentecost. We have nothing now to do with *proving the truth* of that account. Our demon-

stration merely amounts to this: (1) The story is related in the Acts of the Apostles. (2) The Church by its living voice, *i.e.*, decree of council and subsequent acceptance, has pronounced that book canonical, *i.e.*, part of the Church's authorized teaching. (3) Therefore the Church as a living body accepts that account of its origin. (4) The Church as a living body with a corporate life afterwards considered that such corporate life residing at first in the Apostles could only be transmitted by them, or by or through those to whom they transmitted it. This fourth point is proved first by the Epistle of Clement of Rome* showing the existence in Apostolic times of a Church with a Bible and government like our own; secondly, St. Ignatius writing some thirty or thirty-five years later; thirdly, the testimony of Irenæus and Tertullian urging the Apostolic succession as indisputable and essential for the life of the Church; fourthly, the catena of authority showing the acceptance of the theory consistently up to the present day by the Church, which is well traced out in Haddan, *On Apostolic Succession*, Chapter V., and the authorities there cited.

Notes and Illustrations.

(1) The Church's theory of its own life then is and always has been that it is dependent on and resides in and is transmitted by its priesthood, in other words "the doctrine of the Apostolic Succession." Those who reject this doctrine are those who, for some cause or another, have left the parent Church. The presumption as to these, therefore, is that they have lost the

* For the most recent and learned account of St. Clement and his writings, see *The Apostolic Fathers*, Part I., by the late Bishop of Durham. London, 1890.

corporate life of the Church of Christ. They may be Christians, they may even belong to what I have alluded to as the astral Church, but they are not and cannot be members of the visible Church unless they can show a share in the corporate life.

(2) Be it carefully understood that up to now there is nothing as to supernatural grace or personal revelation, or moral goodness. We are dealing simply with the human side of a human organization which has prescribed, as it had a right to do, its objects and constitution, its mode of communication with human beings, the theory which it holds as to the origin of its common life, and the ceremonial or mechanical means whereby that life is to be carried on. All these elements we may see in more or less detail in every living association. In fact we are now looking simply at the four lower principles of the Association known as the Church of Christ.

(3) To follow out the analogy, the general mass of members of the Church are its *Sthula Sharira*, chaotic if regarded as an unorganized mass, but differentiated from the first into somatic and germ-plastic cells, the latter being represented by the priesthood; through these germ-cells the *Prâna*, called Life in the case of a human being, Divine Grace in the case of the Church, is conveyed more or less vigorously and efficaciously to the whole organism.

(4) The germ-plastic cell being subject to molecular differentiation, whereby it becomes, potentially at all events, the microcosm of the cell colony, yet carries and transmits the subtle and mysterious principle of life, would lead us to expect a doctrine in the Church that the life of the Church, call it Divine Grace or what you will, is unaffected by the personal character of the priest

who is the vehicle of transmission. Accordingly we find that throughout Church history this has been the mind of the Church. Taking the mediæval schoolmen, both the great opposing sections, the Thomists and the Scotists, maintained that the sacraments, including that of ordination, which is the transmission of the Church's life, operated *per se*, not *per accidens*, *i.e.*, that it was in fact the subtle essence or principle that was conveyed independent of the coarser material of its vehicle. "He who receiveth is not injured, though he that bestoweth be unworthy."* St. Augustine† and St. Optatus‡ maintain the same.

(5) It is impossible here to recount the opinions of the various schismatic sects who maintained the opposite view, such as the Novatians, the Donatists, and in later times the Hussites, Lollards, and Lutherans. It is enough for our present purpose that the voice of the Church as defined in the last article has always supported the theory which follows from application of the analogy of the Church to a human body.

(6) A suggestive analogy of the transmission of this church-life may be found in the case of the fragrant incense ignited from an evil-smelling brimstone match. Or the Malayan "crease" which has hurried numbers to a cruel death, if magnetized may convey its magnetism to the needle of the compass, which saves hundreds of lives. The counter-proposition may be found in the doctrines of the schismatics above alluded to, and need not be further set out here. It remains to see what is the essential element of the Christian priesthood for the

* S. Isid. l. iii, *Ep.* cccxl. Greg. Naz., *Orat.* 40. Chrys., *In Matth. Hom.*, l. n. 3.

† *Cont. Lit. Petil.*, i. 4, n. 5, and 1, 3, n. 4; 6, n. 7.

‡ *De Schism. Don.* v. 4.

preservation of the Church's life, and this brings us to the next proposition.

7. THERE HAVE BEEN FROM THE BEGINNING THREE ORDERS OF CHRISTIAN PRIESTHOOD: BISHOPS, PRIESTS, AND DEACONS, AND OF THESE THE ORDER OF BISHOPS IS ESSENTIAL FOR CARRYING ON THE LIFE OF THE CHURCH.

Demonstration.—The words of Theodoret cited in the last paper as to the meaning of the word Bishop, the Epistle of Clement and the writings of Irenæus also above cited, prove that from the time of the Apostles, the Bishops were regarded as representatives of their sees. The Apostolic Canons,* the Council of Antioch,† the Council of Laodicea,‡ confirm this point. See also St. Cyprian's notable words, "Episcopatus unus est, cujus a singulis in solidum pars tenetur."§ Klee also says, ". . . . . this authority conferred on the Apostles to govern the Church has passed to *Bishops* instituted by them, and is preserved in all the successions of those who have followed them."‖ Ordination from earliest times up to modern has been by a Bishop.¶ The other two orders, namely, Priests and Deacons, are proved by the fact that every branch of the Church which acknowledges Bishops acknowledges them also. Therefore the theory of the original founders of the Church as to the necessity of Bishops carries all the rest.

* Can. xxxiii.

† Can. ix.

‡ Can. xii.

§ St. Cypr. *De Unitate Eccl.*

‖ *Hist. Dog.*, i. 116. *Apostolic Constitutions*, Lib. viii. c. 16. *Pseudo Dion*, i. 363, ed. 1634.

¶ *Vide* Morinus, *De Sac. Ord.*, ii. p. 51, and for the Greek Church *Euchologion*, p. 160, ed. Venice, 1854.

Notes and Illustrations.

(1) Records and authorities too voluminous even to enumerate here as to the ancient synods all show the Bishops as the essential element. See especially Dr. Salmon's account of the decision against certain fanatics of Phrygia pronounced by *neighbouring Bishops*. In the third century at a Council held at Carthage, the *Bishops* of North Western Africa *issued decrees*. Two councils of Bishops were held in Arabia, at which Origen, who was not a Bishop, was invited to attend. St. Cyprian, though giving great weight to the opinions and testimony of the laity, speaks always of *Episcopal* synods and decisions arrived at by *Bishops*. An important and interesting series of Councils was held with regard to the heresy of Paul of Samosata, Bishop of Antioch; these were attended by Bishops, Priests, and Deacons, and though the main part in the debate was taken by Malchion, a priest and a subtle logician, but not a Bishop, yet the final deliverance shows that the Bishops were the constituent members of the Council. Then comes the great age of Councils; at the opening of the fourth century a Spanish Council met at Elvira, the canons passed thereat being introduced by the words "*the Bishops said*." So at the Council of Arles, which St. Augustine calls a plenary Council, and was attended, *inter alios*, by three Bishops from Great Britain. In the East two Councils were held in the same year at Ancyra and Næocæsarea, composed of eighteen or nineteen Bishops. These smaller councils selected from an enormous number show the catena of Episcopal representation, bringing us to the great synod of Nicæa. The constituent members of this were Bishops, and Bishops only; it was long known as the assembly of the 318, that being the number of Bishops present. The formal

Epistle ran in the name of "*the Bishops assembled at Nicæa.*" Similar evidence may be adduced regarding the other Œcumenical Synods. A remarkable and instructive Council is the second of Orange in A.D. 529, at which the Bishops forming its constituent members declared what was "their definition and the definition of the Fathers," asserting their own authority as the voice of the living Church, and at the same time deriving it from the primitive authority originally conferred on the Church.

(2) The counter-proposition to Propositions 6 and 7 is that what is known as Apostolic succession conveys no spiritual vitality, that the inspiration or inward persuasion or intuitive sense which prompts man or woman to be a teacher is the sole effectual warrant, and any ceremony of ordination is merely the sign that a particular body of people for the time being accept that one as their teacher, just as they might accept a member of Parliament. The answer to this counter-proposition is that so far as it is true, it is true of the astral Church alluded to in the first paper. The personal inspiration of, and revelation given to, prophets, seers and initiates, was, before the formation of the visible Church of Christ, their warrant for teaching. That such personal inspiration, altogether unconnected with ordination and the priesthood, may still exist, is nowhere denied by the Church—indeed, in many instances it has been positively asserted to exist, especially in the Roman and Eastern branches. The Church of Christ, however, as previously shown, was to be a *visible* Church, *i.e.*, the already existing astral form was to assume a material and objective existence. In the process of this formation the material process of carrying on the life of that material body was formulated. Thus, to recur to the human analogy, the

life (if I may call it so) of an astral form, may be independent of the mechanism of germ-plastic cells; but so soon as the subjective form becomes objective or material, such mechanism or vehicle for the life principle becomes necessary.

(3) Such being the Church's theory and principle for its own constitution, held as we have seen continuously from the first foundation for at least five centuries, it follows that those who reject that theory and adhere to the counter-proposition are no longer members of the visible Church of Christ, that is, of the Association originally founded for the promulgation of certain doctrines and theories by men called the Apostles, and which was by them called the Mystical Body of Christ. Numerous Protestant sects have from time to time split off from the main body, but it is clear that wherever these have lost their Episcopal character and Apostolic succession they are not members of the visible Church of Christ, they are parted from its corporate life. They may have a corporate life of their own, they may have a degree of spirituality and ethical goodness exceeding the average of the main body, but it is not the life of the Church. Thus a bough cut off from a tree is for ever separated from the life of the tree, though perhaps it may take root and grow into a new tree, or more likely may live but for a time while the sap which is in it lasts, and then wither. The important point here is that the founders of the Church, intending a distinctly visible, tangible and material body, provided that its life principle should be clearly recognized, and the presence or absence thereof provable by ordinary historic methods and the rules of evidence, and that it should be distinctly ascertainable whether the Church had or had not definitely spoken on any point. These are the essential

characteristics of a living material body such as the Church by hypothesis is.

(4) The argument sometimes adduced against the Church, that its mission is doubtful because the books of the New Testament were not collected and promulgated authoritatively until the fourth century, is a strong one against the Protestant sects which, having lost or rejected the corporate life depending on episcopal ordination, and therewith the conception of the *living* Church, have to depend on private interpretation of the Bible, each man interpreting for himself. On the Church theory, as I have tried to set it forth, this argument falls harmless, for only on the authority of the Church, the living Teacher, can the Scriptures be accepted. The Spirit or higher-self of the Church forming gradually a material manifestation of itself, produced and adopted the Bible as a *passing* work, and gave this work into the hands of the living Church, to be used as occasion required, and yet as the Bible was adopted and promulgated after the formation of the Church, so the Bible may cease to be and yet the life of the Church continue.

(5) The relation of the Church to the Bible may be thus summarized: (*a*) The Church does not exist because of the Bible, but the Bible exists for the advantage of the Church. (*b*) No member of the Church has any right of private interpretation of the Bible in reference to the doctrines of the Church. (*c*) The Bible is not the *sole* and *only* rule of faith.

(6) We are still speaking of the Church only as a purely material association for a purely material and perfectly defined purpose, *viz.*, to promulgate certain doctrines and theories, having, like all other associations, a right to make its own rules and form its own constitution. These rules and constitution admit of

historic proof; the Association's means of communication with material persons being by decrees of Œcumenical councils, and its conditions of continuity being Episcopal ordination. In all this no question arises of good or bad, right or wrong; the simple point is that the Association having thus organized itself must be judged by that organization for good or for ill, and not by what outsiders or enemies choose to call the Church.

(7) The above demonstration and observations enable us to appreciate popular arguments with regard to what is called "Sacerdotalism." An excess of germ-plastic cells is prejudicial to the life of the colony; an excessive power vested in the priesthood is prejudicial to the Church. If Sacerdotalism signifies merely excess, we can only say the word is a somewhat silly and misleading coinage, but the deductions are true. If, however, the arguments are taken (as they often are by the uneducated) as directed against the principle of a priesthood, then they are directed against the very life-principle. Those who adopt such arguments in that case must be taken to desire absolutely the destruction of the Church, and faced on this ground. More difficult to deal with are those who, speaking of Sacerdotalism, carefully explain to those who understand that they intend merely the excess above alluded to, well knowing that the generality will take their words as directed against the life-principle itself. This is not honest search after truth, it is not even fair fighting, but deliberate and conscious duplicity, and should be unmasked accordingly.

The operation of the law of Karma on the lower principles of the Church will be treated in the next paper.

V.—THE KARMA OF THE CHURCH.

TO some minds it may seem as though the analogy of the Church to the material body, albeit sanctioned, as we have seen, by the writers of the early Church and adopted by the philosophers and schoolmen of the Middle Ages, and in strict accordance with the Church's conception of itself, is somewhat strained and fantastic, and is, moreover, unscientific. The following references to modern scientific works where the analogy is insisted on from the opposite side, *viz.*, of a material body to a community, may be useful. ". . . . What is the organism? A community of living cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters, great and small."* "There is evidence that the semi-independent cells which go to make up a complex organism are not destitute of intelligence. A complex organism may be said to be a community of cells."† A correspondence sanctioned by the use of primitive fathers and theologians, mediæval philosophers and logicians, and by the latest modern scientists, can hardly, one would think, be summarily dismissed as fantastic even for the purposes of polemical rhetoric.

It will be useful now to see what species of body it was that the early Churchmen took as the analogy to

* Virchow, *Vier Reden*, p. 55, and see to the same effect Hanstein, *Botanische Ztg.*, 1872, Nos. 2 and 3. Maudsley, *Physiology of Mind*, p. 180. Sutton, *General Pathology*, p. 127.

† Syme on *The Modification of Organisms*, p. 136.

the visible Church, and as to this they leave no doubt whatever. It was the body of Christ, as described in the Gospels. Here observe that no question of the historic truth of the Gospel narrative is involved; that belongs to a totally different part of the argument. All we need now is (1) The Church, being an association which had provided itself with definite machinery for ascertaining and declaring its will and its thought, deliberately adopted a certain number of books, calling them canonical. (2) Four of these books contain a narrative of the earth-life of the alleged Master or founder of the Church. (3) According to these accounts the visible body of that founder passed through certain adventures, and had certain characteristics. (4) This body is taken as typical of, or analogous to, the body composed of individual members united in an association. Though it be said that the whole Gospel narrative is a fairy-tale or allegory, this part of the argument is untouched. In that body so described lay what the association chose to adopt as the microcosmic type of its own life, and such, therefore, must be considered to be the Church's thought of itself.

Now, one great and prime characteristic of the body so described was suffering: "Made perfect through suffering," says St. Paul. And the suffering of a physical body means disunion and disharmony of its molecules, whether arising from some of them being only imperfectly governed by, or in active opposition to the central will (the semi-independence of cells spoken of by Syme) or from the presence of some foreign body either passively or actively hostile to the common life.

8. THE CONSTITUENT ELEMENTS OF THE CHURCH, LIKE THOSE OF THE HUMAN BODY, ARE DRAWN FROM THE ENVIRONMENT, AND AS THESE ARE MORE OR LESS IN HARMONY WITH THE IDEAL FORM, AND RESTRAINED

BY THE CENTRAL WILL, SO WILL THE BODY OR THE CHURCH BE MORE OR LESS HEALTHY AND FREE FROM TROUBLE.

Demonstration.—Of the animal or human body the proposition is clear. A jelly-fish, for example, is merely the concentration in certain proportions of the elements of the water it floats in, retained in shape by the occult life principle permeating its plastic cells. The physical body of a man born and kept continuously in the heart of a great city, is a different thing from one born and kept continuously breathing the ozone of mountain regions. So if some influence causes men to unite in an association for a given purpose, the character of the association will vary according to the characteristics of the men who form it. This is not saying that the association is merely the synthesis of its component parts—this idea has been already disproved—but that it is coloured thereby; in other words the spirit of the colony, whether it be of cells forming a body, or of human beings forming an Association, has a more or less perfect tool to work with. If the conditions of heredity, surroundings, all in fact which goes to make up what is known as Sthula Sharira, be healthy and harmonious in themselves, and adapted to the special requirements of the incarnating Monad, then the latter has an excellent instrument to carry out its earthly task.

9. PAIN AND SUFFERING IN THE HUMAN BODY CORRESPOND TO DISUNION, REBELLION AND SCHISM IN THE CHURCH, AND ARE THE RESULT OF KARMIC LAWS.

Demonstration.—This follows from the correspondence of individual human beings to the molecules of an organic body. In the healthy human being every molecule is permeated by the corporate life, and consequently perfectly fulfils its function. But directly any molecule

is cut off wholly or partially from these life-currents and becomes separate, its semi-independent becomes a wholly independent condition with the self strongly accentuated consequently a foreign body. Immediately by the laws of its being there is a great effort to cast out the foreign body and more or less of the tissues become involved in the struggle, inflammation and suffering result. All the pathology of disease may practically be reduced to the presence in the organism of molecules which do not obey the central will, and this disease and suffering is in strict accordance with Karmic laws. If, then, nations and associations have their Karma as well as human individualities, the presence in an association of members whose conduct, ideas, etc., are out of accord with the spirit of the association and its purposes, whether these be actually foreign bodies (so to speak) or members from whom the spirit has departed, the result is the same, disease and suffering proceeding from Karmic laws, though we may be unable to see where the Karma was generated.

Notes and Illustrations.

(1) The counter proposition to Proposition 9 is almost Protean in its forms and seldom distinctly formulated. It may be briefly put thus: "As the Church is analogous to the body of Christ, and as Christ was without sin, so ought the Church to be without sin, otherwise it is no true representative of its founder, and seeing that the Church is manifestly not without sin, therefore the pure faith of Christ is not to be found there." The fallacy here lies in the failure to see that the real analogy is between the *suffering* of the physical body, and the *disunion* and *schism* of the members of the Church. Christ suffered, according to the story of his life which the Church accepts and teaches, *i.e.*, there was disharmony

and trouble among the molecules of his physical body. We cannot say that an individual molecule suffers from this disharmony; rather if it have lost the corporate life and become a foreign body, we should say (if the metaphor be not too strained) that it sinned, and sinned by selfishness. So there is disharmony and trouble among the molecules of that other body, the Church, and so far as this proceeds from any molecule (member) thereof setting up self in the place of authority, and cutting himself off (schism) from the corporate life of the body which he yet remains physically part of, to this extent he sins himself, and causes suffering and trouble to the Church.

(2) The Church's own earliest accounts of its own origin and mission are consistent with the above, and here be it said that in quoting from the Bible I do not wish to make any dogmatic assertions or to enter on any critical dispute as to the date or authorship of particular books; it is enough for my present purpose that by an Œcumenical Council of the undivided Church the canon of Scripture as we now have it was accepted. The evidences of its historic truth seem quite clear, but belong to another part of the subject; all I here assert is that at the date the canon was settled these books must be taken to represent the then opinion of the Church as to its mission and *raison d'être.*

(3) This theory may be formulated as follows, keeping it as broad as possible, that at a certain period of human development that Power which strives on earth to bring about the reünion of the higher and lower self, to save the Monad by uniting it with the One Supreme, communicated with mankind through seers and prophets. At a later period and under different conditions, it became advisable to speak to man as man, and to suffer

and work after man's method, that is to say, the teaching required a visible human medium and to be entrusted to visible human envoys. It was this particular stage of progress which mankind (or it may be certain races or nations thereof) had reached which made this mode appropriate at the particular time, and this is the meaning of the text, "God, who in times past spake unto the fathers by the prophets hath in these last days spoken unto us by his Son."* Hence also Mohler says, "The Church as the institution of Christ hath never erred, hath never become wicked, and never loses its energy; which it ever preserves though the proof may not always be so obvious to the eyes. To exhibit the kingdom of God upon the earth and to train mankind for the same, she has to deal with men who are all born sinners and were taken from a more or less corrupt mass. Thus she can never work outside the sphere of evil, nay, her destination requires her to enter into the midst of evil and put her renovating power continually to the test."†

(4) The theory or doctrine of reïncarnation makes the whole position much clearer, but even without touching this it is clear that the human Monad, coming into a human body finds that body ill-adapted to carry out the desires and will of the Monad and in particular difficult to control, and apt to go its own way in spite of the will of the inward spirit. Karma explains why this is, and reïncarnation explains Karma in a way that need not be laboriously insisted on for those acquainted with Theosophical literature. But whatever be the ultimate cause (the acts of prior incarnations, or any other) unless we assume that the world is the sportive creation of a malignant devil we must assume that this state of

* *Hebrews* i. 1. † Mohler, Vol. II., p. 29.

things is absolutely just, the ethical result of some certain cause, and moreover essential for the Monad's development.

(5) So the spirit that has from the first animated the Church, finds as St. Paul found "a law in its members warring against the law of the Spirit." The Spirit of the Church, like the Captain of our Salvation, has to be "made perfect by suffering," and that suffering is the presence of molecules (men and women) mechanically part of its organism but not polarized to the vital currents (causing schisms and heresies). When these rebellious members are cast out the Church is weakened but ceases to suffer from them; nevertheless it is like bleeding a fever patient, or cutting off a diseased limb which admits of cure.

(6) The cure in the human body is the strengthening of the life principle, the vitality, till it dominates and subjugates every molecule to the good of the whole body. The cure in the case of the Association is similar by promoting brotherhood and unity, by subjecting every individual to the life currents animating the Association, by checking us from self-assertiveness, from rebellion, from vainglorious striving after power, in a word by killing the self. In the ideally perfect Church every member bows to the authority of the Church and seeks no power or honour for himself apart from his brethren. The Church speaks through and by the priests, but the priests seek neither power, nor honour, nor wealth for themselves, but are simply the organs of speech whereby the association communicates with living men.

(7) Such an ideal has never been realized any more than any ideally perfect man has ever yet lived. The Church of Rome in old days did not escape the con-

tamination of the times. Italy was the most civilized and refined country in the world and also the wickedest. No political morality was possible under a Macchiavelli. The secession to Avignon and the great schism shook the confidence of Europe. Then came the era of neo-paganism from Nicholas V. in 1447, and Laurentius Valla up to Leo X. In all this the student who merely looks at the outside sees gigantic abuses and corruptions in the ecclesiastical system, and looks to its total destruction as the only possible hope for humanity. The clearer sighted occultist sees the working of a great spirit of purity and love striving amid the intolerable mass of corruption, not outside of it, not as an adviser who stands far enough off to preserve his shining robe from stain, but actually working *in* the mass of evil; whose evil indeed is only after all the utter selfishness of each separate unity of the mass; striving in them and among them, by generating strong and health-giving currents, to heal and purify the disease and corruption. Were this not so how could the Church ideal, the very thought of the Association, have survived the days of the Borgias and Pope Julius, *et hoc genus omne.*

(8) The priests who in former times and even now prostitute their high calling for wealth or power; the people who profess to belong to the Church and lead lives wholly at variance with their profession; those who, calling themselves Churchmen, deny the vital doctrines of the Church and so weaken its power—all these and many more are simply diseased molecules; they are the cause of pain and suffering to the Church as an entity; and the Church by the laws of its existence, which are the same as the laws of the existence of any living body, must either bring them into subjection to the influence

of the vital currents of its corporate life or must endeavour to cast them out. Probably, as in the case of the molecules of a human body, neither process is wholly accomplished, but the *vis medicatrix* in both cases works gently and lovingly, striving at first rather to heal than destroy, rather even partially to bring the molecules into the sweep of the life currents so that they may be endured, though it be with pain, than to cast them out. If, however, they are wholly separate they must go, even though the process of casting them out cause violent inflammation.*

(9) A molecule or congeries of molecules from which the vital currents have departed or ceased to influence, then forms the simplest instance of disease of the body corporate. It is obvious, however, that molecules may be taken in, which are directly hostile to the common life, such as germs or bacilli in the living body. These may form colonies increasing with marvellous rapidity, breaking down the tissues and taking the place of healthy flesh, and finally causing death if not expelled. In such circumstances it may become a question whether the intruders can be destroyed or cut off and yet leave a living body, or whether the operation must be fatal to the latter. Of this sort were many of the heresies which vexed the infant Church. A single heretic or a small group could be easily dealt with, but when a widespread heresy pervaded a large section of the Church, especially when, as was often the case, only a small amount of error was mixed with great ethical goodness and high spiritual truth, but so inextricably mixed that the elimination of the one without the other became practi-

* For a most suggestive account of the way in which the amœboid cells (leucocytes) behave in inflammation, on the analogy of a battle, see Dr. Sutton's *General Pathology*.

cally impossible, then it was as though a large amount of tissue had become involved with some malignant disease and needed to be extirpated, though much healthy flesh and blood were lost in the process.

(10) Note carefully that there is here no condemnation of heresy on general ethical grounds. Doctrines which are heretical in the visible Church of Christ, may be right and most beneficial among other communities (*i.e.*, those races or nations for whom the particular mode of communication of divine truth by a visible human medium is not at the time in question, the most appropriate). Assuming that the Church has a definite and ascertainable body of teaching to which it is pledged, it is not at the option of any member according to his own fancy to accept some and reject other parts of this teaching, such "picking out," αἵρεσις, heresy puts him to that extent outside of and in opposition to the currents of Church life. His presence within the Church then becomes an anomaly—he is a foreign body who must be either "mended or ended." This argument would be precisely the same though the opinions of the heretic could be proved superior to the doctrines of the Church. Thus St. Paul avows that as regards the Jewish theocracy he was a heretic, "After the way which *ye* call heresy"; he did not, however, continue in that communion, but was at the time a Christian, therefore not really a heretic, because not a foreign body in a community he disagreed with.

10. THE MESSAGE WHICH THE CHURCH WAS FOUNDED TO TELL TO THE WORLD IS CONTAINED IN THE ETHICAL PRECEPTS ASCRIBED TO JESUS CHRIST IN THE FOUR GOSPELS; THE METHOD OF COMMUNICATION IS BY PHYSICAL MEANS APPEALING TO HUMAN ORGANS, AND A TYPE OR MODEL OF THIS METHOD IS SET FORTH BY

THE CHURCH IN THE HISTORY OF JESUS CHRIST, WHO SET FORTH THOSE DOCTRINES BY THE SAME PHYSICAL MEANS.

Demonstration.—This proposition has practically been fully demonstrated already in what has gone before; it is essential, however, to insert it here as bringing the different threads of argument together with a view to what follows. It is most essential to keep clear in the mind the distinction between the thing communicated and the method of communication. Thus your message may be exactly the same though you speak it to a blind man, tell it in sign language to a deaf man, write it to a man over seas. Hence it follows that acceptance of the Church involves (1) a belief in the beneficial quality of the message to be communicated. (2) A belief that there are, at all events, a considerable portion of humanity for whom that particular method of communication is specially adapted. The working of a spiritual force through and in a material body is a great difficulty for human reason, and the teachings on the *modus operandi* constitute the dogmatic theology of the Church. The imperfections inseparable from a material body and which limit its operations in this method of communication are the Karma of the Church.

It remains to see how the great divisions arose whereby the voice of the Church is for the present silenced.

VI.—THE SILENCING OF THE VOICE OF THE CHURCH.

WE have seen that, as with a living body, so with an Association, the spirit or life-monad manifests itself in and through material particles, or cells, or human units, gathered from and partaking the character of its environment, and that the greater or less adaptability of the visible body to the needs and impulses of the monad depends on the law of Karma. The two aspects of this law must also be kept in view, the Karma to which the monad is subject on entering its material body (in the case of a human being that which was earned in a prior incarnation) and that which it generates and reaps in the continuance of its present material existence. It would be rash to attempt to trace the prior history of the animating spirits of Associations—it is enough to assume that somehow or other they come under the same Karmic law as human beings, and have not *necessarily* earned in their *present* incarnation (if I may use the word) all the results they reap.

If the law of Karma be true at all it must be true, exactly in so far as applicable, to every independent or semi-independent existence, to the cell therefore, as much as to the body which is built up of cells, and to the Association composed of human beings as much as to the several human beings composing it. This, which seems elementary, leads irresistibly to the next proposition.

II. SUBSECTIONS AND DEPARTMENTS OR BRANCHES OF THE CHURCH HAVE, SO FAR AS ORGANIZED, A SEMI-INDEPENDENT EXISTENCE, AS ASSOCIATIONS WITHIN

THE PARENT ASSOCIATION, LIKE THE ORGANS OF THE HUMAN BODY; THEIR ORGANIZATION OR GOVERNMENT CORRESPONDING TO THE NERVE-GANGLIA GOVERNING THE HUMAN ORGANS, AND LIKE THESE SEMI-INDEPENDENT, CAPABLE OF SUSTAINING LIFE, BUT NOT OF INITIATING ACTION IN REGARD TO THE PARENT ASSOCIATION.

Demonstration. — This proposition with regard to Associations is the necessary corollary of what has gone before. Every Association, however small, has a separate existence *quâ* Association, and a certain modified autonomy to the extent of regulating its own affairs as such Association. Each Association is, however, a part of some greater Association, a race or nation it may be, and finally a part of humanity itself, to whose general laws its own autonomy is necessarily subject, and hence it is only semi-independent. In the living human body the nerve-ganglia governing different organs are to a considerable extent automatic, that is to say, they act without the conscious interference of the central will, though not in opposition thereto, and they sometimes reäct, by a reflex action, to external stimuli, without conveying the impression of that stimulus to the central consciousness, yet the central consciousness and the central will can generally, to some extent at least, know and control their action. Thus these ganglia are semi-independent and the correspondence is practically complete.

Notes and Illustrations.

(1) A good example of the semi-independent organ ruled by its own ganglia is to be found in the respiration. For the most part it goes on perfectly unconsciously; we know that we breathe but we pay no heed.

The instant however that the attention is directed to it, we become consciously aware of it, and we can then to a certain extent regulate and even for a time inhibit respiration.

(2) In the human body these semi-independent ganglia in the normal and healthy state are only executive, carrying out the dictates of the central will to nourish the body, to throw out waste products, to repair waste, to avoid danger, to prevent or destroy separateness in its molecules, etc. This duty the ganglia in the healthy state perform without troubling the central authority, so to speak. When separateness of molecules causes a failure to cast out waste product (to take one example) the semi-independent but loyal leucocytes rush to the rescue, but the result is inflammation and pain, and the central consciousness is at once informed of the mutiny.* Similarly a semi-independent ganglion may fail to do its duty, may become partially or wholly separate, and thus disease may occur.

(3) The analogy holds for every association. Thus the business of a State is carried on by Departments, each of which is semi-independent, to the extent that in the healthy normal state it does its own work without troubling the central authority, but the object of that work is the good of the whole State. Suppose what is called corruption to be present in any department, this means that the heads of that department and possibly all connected with it, are using for selfish ends and for their own benefit the powers entrusted to them for the general good of the State. This is separateness, and in time produces a feeling of discomfort so widespread that the central will is compelled to strive to cast it out. The period longer or shorter before the central will comes.

* Sutton's *General Pathology*, p. 127.

into operation depends on the strength, vitality, and health of the Association or State.*

(4) In the Church, looked upon as an Association, there are Departments, Subsections and Branches, each organized and therefore semi-independent. By the original constitution, as we have seen, the see of every Bishop was such a Subsection, and looking for the moment upon these sees as units, we get a conception of the Church as a homogeneous multicellular organization as to which the notes and illustrations to Proposition 4 (*ante*, p. 26), are exactly applicable if we now take germ-cells to represent sees instead of human beings. In the process of development, as we have also seen, the central authority was lodged in an Œcumenical Council (see Proposition 5, p. 29) whereat all the Bishops represented their own sees.

Within the sees the organization, as already demonstrated, constituted in itself an association. And thus the whole Church in its normal and healthy state forms an association consisting of semi-independent organic associations with one central will, consciousness, and power of expression (or living voice), each of the constituent associations (sees) being in its turn composed of human beings (like semi-independent cells) organized by the division of labour into various departments fulfilling various functions. (See first four propositions.)

(5) As the constituent elements of the Church are drawn from its environment (see Proposition 8, p. 49), so are the constituent elements of the sees which form the Church, and as these are local and racial in their constitution, their elements necessarily vary, and thus

* What is termed mortification (or really corruption) of a part of the human body is precisely analogous to this. Corruption of the body politic is a most apposite term.

differentiation in the character of the sees themselves will necessarily result, and this differentiation may be the source of disunion and schism, which has been shewn to depend on Karmic laws. (See Proposition 9, p. 50.)

12. EVERY BRANCH OF THE CHRISTIAN CHURCH PARTAKES OF THE CHARACTERISTICS OF THE ENVIRONMENT FROM WHENCE ITS MEMBERS ARE DRAWN.

Demonstration.—This is really an extension of Proposition 8, and the same demonstration applies. If the body of a man born and kept continuously in the heart of a great city differs from that of a man born and kept continuously in a mountainous region, an association of slum-dwellers will be different from an association of mountaineers.

Notes and Illustrations.

(1) This difference early made itself felt in the Church. The quick spread of the doctrines of Christianity was in the first instance largely due to the unification of thought and the partial physical or organic unification of the civilized world under the Roman Empire.* When that Empire fell in two, the influence of the environment on the sees comprising the two parts began to be prominently visible. There were two leading spirits regulating the thought of the world at that time, Roman Law in the West, and Greek Philosophy in the East. The Advocates of Rome, who were the profoundest thinkers of the West, were the precursors of the Latin theologians. Similarly in the East the Sophists were the precursors of the Greek fathers.† The political jealousies and animosities following the split of the

* See Origen, Lib. II. *Adv. Celsum*, p. 79, ed. Cantab. Mosheim, *Eccl. Hist.*, Book I. Part I. Ch. I. § 3.

† See Stanley's *East. Ch.*, Ch. I. Also Ffoulkes' *Christendom's Divisions.*

Empire were also reflected in the Church. These divisions as above shewn were Karmic, and were of the nature that in a human body we should call hereditary. Thus if we regard the visible body of the Church, the association of human beings (observe carefully I do not here say anything of the animating spirit which is the real individuality and substance of the Church) as being sprung from two stocks, the Greek and the Roman, it will naturally in that outward, visible body partake somewhat of the characteristics of both its parents. In the physical man the material brain is hereditary, but the monad which uses and thinks by means of that brain has nothing to do with the earthly parents. Yet the hereditary quality of the brain may largely influence the way in which the human consciousness regards the spirit or monad animating it. Thus working out the analogy, we find in Eastern and in Western early theology two widely differing ways of regarding the animating spirit of the Church—the Holy Spirit as it is called.* Into the nature or merits of these different views it is needless to enter here, suffice it that they differed, and that the difference was due to the hereditary and Karmic influences of the visible and material body in which the spirit of the Church was incarnated.

(2) Another Karmic influence, also hereditary, arose from the domineering habit of Rome, fostered through centuries of physical mastery of the known world. Just as a man born from a long-descended aristocratic house finds it difficult to conceive that all men are brothers; so to the Roman or Western branch the theory that Rome must be the seat of the supreme authority appeared so natural that any other doctrine looked absurd and forced. Yet the constitution of the Church, as we

* The controversies as to the "Filioque Clause."

have seen, vested the supreme authority in Œcumenical Councils, and no Council generally regarded as Œcumenical has ever admitted the Roman theory.

(3) These elements, along with political and other jealousies, intensified the discussion, and in 1054 Leo IX. formally excommunicated Michael Celularius and the entire Eastern Church. This being the act of a pontiff and not of an Œcumenical Council was of course not the act of the Church; therefore was invalid as an excommunication, but was in fact a severance of the Eastern and Western branches.

(4) After this date there were intercommunications and frequent attempts at reconciliation,* *e.g.*, between Gregory IX. and Germanus, and under Innocent IV. and Clement IV., the negotiations at the Council of Lyons, 1274, and at the Council of Florence when John Palæologus and Joseph the Patriarch of Constantinople came to Italy. All, however, were fruitless.

13. AS IN THE HUMAN BODY, IF THE CONNECTION OF A NERVE CENTRE WITH THE BRAIN BE INTERRUPTED THE ORGANS GOVERNED BY THAT CENTRE MAY CONTINUE TO LIVE, BUT ARE NOT SUBJECT TO THE CONTROL OF THE BRAIN; SO IN THE CASE OF THE CHURCH THE INTERRUPTION OF THE CONNECTION BETWEEN EAST AND WEST LEFT BOTH BRANCHES ALIVE, BUT PARALYZED TEMPORARILY THE CENTRAL AUTHORITY AND THE POWER OF ORGANIC EXPRESSION OF THE WHOLE CHURCH.

Demonstration.—Each branch had the three orders wherein, as we have seen, the life principle resides, each therefore has Apostolic succession, and is alive; but since owing to their differences neither will attend a council summoned by the other, an Œcumenical Council

* See Ffoulkes, Vol. II. Ch. 1-3.

is for the present impossible, and as this is both the central authority and the voice of the Church, both are for the time suspended and the two branches have to grow in their own way, passing merely local ordinances, until a common platform can be agreed on. So long as there is the life principle in both this remains possible, therefore we can only say the authority and the voice are *temporarily* paralyzed.

14. WHEN THE ANGLICAN CHURCH DIVIDED FROM THE ROMAN THERE WAS NO POWER OF EXCOMMUNICATION (SAVE FROM THE ROMAN COMMUNION, *i.e.*, NOT FROM THE CHURCH), THEREFORE THE ANGLICAN BRANCH IS A LIVING BRANCH OF THE CHURCH IF IT HAS THE APOSTOLIC SUCCESSION WHICH IS ITS LIFE. THIS IS PURELY A HISTORIC QUESTION.

Demonstration.—This is self-evident as a corollary of the previous propositions. The historic evidence is well summarized in Haddan on *Apostolic Succession*.

Notes and Illustrations.

(1) We have thus arrived at three branches of the Catholic Church, whose division is Karmic, for the branching off of the Anglican follows the same principles as that of the Greek; each one with the principle of life and growth in it, each semi-independent, yet each an integral part of the whole, the lack of communication between them rendering general authority and outward expression dormant for the time, till the principle of growth reünites them.

(2) The analogy to a human body will be obvious to any physiologist. For example, if a man's spine be injured he may entirely lose all sensation in and all power over his legs, yet the legs are alive, they are nourished by the same blood and vital force as the rest

of his body; they have moreover a semi-independent life and conscious action of their own, for if the soles of the feet be tickled the legs will be jerked away, though the man himself be utterly unconscious of the action or its cause. The phenomena of hypnotism afford many other good examples.

(3) The propositions contained in this part of the subject of course depend entirely on the view that the government and power of expression of the Church is vested in the Bishops assembled in Œcumenical Council. It is right to mention here that three other theories have been put forward: first, the ultra-Protestant, that no form of government was instituted by the Founder or by the Apostles. This was strongly supported by the historian Neander, and the reasons against it are well set forth in the translations of his works by Rose and Morrison. The broadest argument against this theory is that the authority for the life history of the Founder is to be found in the books collated by the Church in the fourth century, at which time unquestionably episcopal government, as we now have it, was fully accepted. The collection of books could not then militate against the constitution which was derived from the same authority. Second, the Presbyterian theory, that the government resided in, and was by the original constitution handed down by Presbyters and through the presbyterate. This theory was first started by the Alexandrian Church and supported in England by Richard Cartwright. The authorities cited under Proposition 7 seem sufficient refutation. Third, the Roman theory, which has been already considered. And here be it noted that even in Roman communion itself the Papal claims have been resisted by the Jansenists, the Port Royalists, and by Bossuet, St. Cyran, De Sacy, Arnauld, Pascal, and many

others. The theory I have endeavoured to substantiate is the one supported by the entire Eastern Church and by a continuous school of the most learned Anglican divines,* the chief difficulty being that acknowledged by Mr. Gladstone, that it made the Church silent for thirteen centuries. Theosophists and Occultists however will find little difficulty in accepting the proposition that a mystical and occult body which is in possession of occult teaching may give out a certain amount of teaching and then for a long time remain in absolute silence till the proper period recurs.

(4) This of course assumes for the moment that the Church is such an occult body. The evidence on this head will come later. It was necessary in the first place to dispose of the objections drawn from the material presentment and the visible form of the Church, I have accordingly somewhat elaborated the propositions and arguments dealing with the visible form of the Church's material body, finding that by far the largest amount of fallacies and misrepresentations arise here. In the next paper I propose to trace somewhat further the analogy in the Church to the Seven Principles of man, with a view of working out the more esoteric side of the question.

* See the works of Bishop Bilson, also the Scottish Bishop Sage, in the work against Gilbert Rule, also Bishop Cotterill's *Genesis of the Church*.

VII.—THE SEVEN PRINCIPLES OF THE CHURCH.

IN considering the character of a friend, we recognize at once that to blame him for a hasty word uttered in pain or sickness as though it were a deliberate opinion, would be unjust. Far more so to blame him for unavoidable weakness, illness, or deformity. We know (or we feel intuitively) that this all belongs to the lower principles, in fact to the house our friend, by his Karma, is compelled to live in, not to himself.

In speaking of the Church, justice requires that the same distinction should be kept in view. But so far is this from being the practice of the opponents of the Church, that usually fragments of the heresies of Calvin, Luther, or some other, perhaps directly contrary to Church teaching, are solemnly put forward as being taught by the Church, and as solemnly refuted. Among misrepresentations of this nature too numerous to mention the following may serve as examples.

(*a*) "The Church teaches faith in a *personal* God. Personality implies limitation, consequently the denial of infinity. Therefore the Church teaches faith in a finite God." A very little study of authorities is enough to refute this, the fallacy of which lies in the second premiss, wherein those who advance this argument attach *their own* interpretation to the word "personal"; an interpretation which was carefully excluded by the authentic voice of the Church, as the records of Œcumenical Councils fully show. The use of the word "personal" coupled with the idea of infinity ought to

have suggested that it was used in some sense other than that connoting limitation, and ought to have called for some careful enquiry as to what this sense was. But objections of this class are usually made either in ignorance or wilful *mala fides*, and historic investigation is the last thing the objectors desire.

(*b*) Another misrepresentation of a similar kind is, "The Church teaches vicarious atonement. This means that an angry God has to be appeased with some sort of suffering, and takes an innocent victim rather than none at all. Therefore the Church teaches faith in a God who is less just than man." Here again the second premiss contains an interpretation utterly at variance with authentic Church teaching. Derived from the heresies of Calvin and his school, which the Church has condemned, but pushed to an extreme of blasphemy which even Calvin would have repudiated, it now represents no school of Church teaching.

(*c*) The great bulk of the statements of the opponents of the Church as to what is commonly called "Everlasting Punishment"—the ideas which are so vigorously criticized having in many instances been actually condemned by the Church, a fact which the objectors either suppress or are ignorant of. Honest seekers after truth may however with advantage study the true etymology and meaning of the words translated "everlasting," and also note that the terms are applied to the place or state of *purgation*, not to the duration of a monad's stay therein. Space does not permit me here to follow out this part of the subject, interesting as it is. I can however promise the diligent student, who really desires to learn what the Church has to teach, that he will find these teachings very different from what outsiders represent. But he who enquires merely that he may

have a handle to criticize will also infallibly find what *he* seeks.

15. THE CHURCH LIKE THE INDIVIDUAL MAN HAS ITS HIGHER OR IMMORTAL; AND ITS LOWER OR MORTAL PRINCIPLES; THE FORMER BEING A TRIAD, THE LATTER A QUATERNARY, AND THESE FORM SEVEN PRINCIPLES ANALOGOUS TO THOSE OF MAN.

Demonstration.—It has already been shown that the Church has an outward visible organic body which is a living entity, having a living voice capable of declaring the ἐκκλησιαστικὸν φρόνημα, or mind of the Church, and by this living voice it has been declared that the Divine Spirit came into that material body on the Day of Pentecost. This being the Church's declaration as to itself is sufficient demonstration for members of the Church. For those who are not members only two other theories are possible, either (*a*) the Church never had any immortal spirit infused into it, and was analogous to the popular conception of the beasts that perish; or (*b*) the Church having had an immortal spirit or higher principles has lost its connection therewith and become soulless, as some men are said to be. In either of these cases opposition to or criticism of the Church would be alike illogical. If there is no higher principle there is nothing to reform, it would be as wise to try and reason with a congenital idiot. The only logical course would be to leave it, with as much kindliness as may be, to decompose when its Karma is worn out. Opposition to or criticism of the Church implies therefore (albeit often unconsciously to the critics) the recognition of a guiding spirit.

[N.B.—Of course it is only *a* guiding spirit that is here postulated, nothing of the nature or character of such spirit is within this proposition.]

If then there be a material body wherein a spiritual individuality is manifesting, these must, according to ordinary classification, involve seven principles, and according to the most elementary principles these must be a quaternary and a triad.

Notes and Illustrations.

(1) The counter-propositions are protean in their character, and can hardly be distinctly focussed into a categoric negative. It is said that our demonstration applies equally to every association. This is absolutely true; as true as it is that the Seven Principles equally go to make up the lowest criminal and the highest saint, or the wisest Master. Are we for that to refuse to listen to the Master? If we can learn to recognize the voice of the Spirit in the personality we have learned much. The demonstration then, so far as relates to the Church, comes to this:—There exists a visible organized association, the reason for whose existence is the promulgation of certain teaching. Like a material human teacher, it has a physical body and a guiding spirit. The physical body is necessary for communicating to those now in earth-life the teachings which are put forth by the guiding spirit.

(2) It follows from this that either the disciple or the critic, either for purposes of learning or of argument, should regard the Church as they would regard a human teacher, and should in the first place ascertain very carefully what the teaching is, and bring intuition to bear in order to recognize under the outward form of the words, the character and doctrine of the guiding spirit. Should they fail to do this the disciple misses the instruction he might have gained, the critic lays himself open to the charge of deliberate and conscious duplicity. The

postulate is that the guiding spirit speaks through the material organism of the Church *as a whole* as distinctly and clearly as the imperfection of a material vehicle allows. But it has never been postulated that the guiding spirit speaks through any one member of the Church or any group of members less than the whole.

(3) If we listen to a human teacher, and hear a few truths, very elementary it may be, but as much as he considers his hearers are for the time able to assimilate; not even his bitterest opponent, if actuated by common fairness, would go so far as to say that the teacher was ignorant of everything except what he taught in his inaugural lecture. Yet this very thing is constantly said of the Church. On the assumption that, as an *ecclesia docens* or teaching Church, it gave out at once and all in a lump as it were, all the learning which the guiding spirit had to communicate to humanity, and seeing that there are mysteries in the *Zohar* and the *Kabbala* and other works unelucidated as yet in the Christian Church, we are told that the Jews veiled their learning in mystery and the Christians never knew it. A very little calm and unprejudiced thought should surely indicate that the very reason which made the ancient Jews carefully veil such knowledge as was revealed to them, and made the Chaldeans, Egyptians, and others hide their wisdom from all but those who, successfully passing difficult tests and submitting to arduous training were held worthy to participate in the greater mysteries, would naturally restrain the Ecclesia Docens from at once throwing open to the whole world the whole arcana of Divine Wisdom.

(4) To judge fairly of a human teacher we should first ascertain his own thought of himself, what his commission to teach is, and what subjects he can give instruc-

tion on. We have then two classes of questions to solve for ourselves. (i) Whether such knowledge be for the benefit of humanity or worth communicating at all. (ii) Whether the teacher himself fulfils his own theory of his commission. These being answered in the affirmative we then proceed to analyze the teaching. Now looking at the Church in this way, its theory distinctly is, as has already been demonstrated, that its commission to teach arises from the inspiration, or guiding, or occult direction of a Spirit. (It is practically impossible to attach any qualifying adjective to the Spirit without offending against the terminology of some school of transcendental philosophy; it may, however, perhaps be postulated that what the early Christians, without raising any question, called the Spirit of God, did in fact mean a Spirit whose object and whose power was to promote the ultimate and highest good of humanity.) The Church then regards itself merely as the vehicle for giving material utterance, perceptible by all humanity, to the teachings of this Spirit. (Just as a man's body may be regarded as the vehicle for giving material expression to the monad incarnated therein.) The instruction to be given by such means would then be, not any secret or arcane mysteries, to be carefully guarded from the mass of mankind for the sake of their own safety, but such truths as all men might learn with benefit to themselves, the only condition, the only test, and the only training being the humility necessary for a disciple (the devotion to one's Guru, of the Eastern sages) without which no knowlege is attainable at all. It is obvious that in the present state of humanity's advancement only a certain comparatively small amount of teaching can be fully and publicly given out in clear and definite words. Various teachers and schools of

teachers may differ as to the amount, but all agree that it must be limited, and that fuller knowledge must depend on arduous training. The amount of teaching then which the Church has put forward is precisely that amount which the Church as a teacher considers can safely, for the benefit of humanity, be publicly promulgated.

(5) To use an analogy which may appeal to some Theosophists: if a letter received from a Mahatma indicates certain cyclic periods as regulating terrestrial events, but withholds the exact figures of the cycles, a critic putting his own construction on such letter, attempting to formulate a prophecy thereon, and then when the prophecy failed to come true denouncing the letter as a swindle or asserting that the Mahatma must be ignorant of the figures withheld, would be notoriously unfair and prejudiced. The history of the Œcumenical Councils, wherein the voice of the Church speaks clearly, is, in fact, very like the teaching of a Mahatma. First we have a definite short statement of doctrines formulated and put forth. Then the imperfections of the human instrument manifest themselves as misunderstandings, and misconceptions arise, and the want of more clearly definite language is felt. Then further and fuller explanations are given, misconceptions are shown to be such by reason and authority, and a new statement issued. At last, for the time, the teaching ends. And lest there should be any doubt of this, the separation of the East and West and silencing of the voice of the Church Catholic shows distinctly that there can be nothing more of authority set forth by the Spirit animating the Church till the next cyclic period (spoken of as the reünion of Christendom). We are thus left in no doubt as to when the Church speaks and when not, and misconception on this point is wilful.

(6) After the demonstrations of preceding propositions the identification of the principles of the lower quaternary need not be difficult. The individual members of the Church correspond to the cells, or perhaps better to the molecules of the human body. With regard to the collective entity of the Church these are its *Sthula Sharira*. The *esprit de corps*, the binding force which holds them together, is the *Prana* of the Church. (Note that as in the human body there is a *Prana* or life of the cell, semi-independent and conceivably conscious, which unites the molecules, and these themselves have a *Prana* of their own, so the collective *Prana* of the Church is not the *Prana* of individual congregations, still less the *Prana* of individual churchmen, but is a uniting force constituting a distinct entity of the whole Church.) The ideal form or conception of the Church, the form so to speak into which *Prana* unites the members, is the *Linga Sharira*, and this, like the astral of the human being, when looked at apart from its *Sthula Sharira* or outward visible form, is to a large extent plastic, and may be moulded by him who contemplates it (just as the astral of a Yankee medium may appear in the form of a Russian general, or of the enquirer's grandmother), and many misconceptions of the Church arise from mistaking this astral form, moulded by the imagination of him who sees it, for the actual visible Church. (As though one should take the phantom form of the séance-room for the medium's own personality.) Finally, all action and thought and desire of the Church as a living body which spring from or belong to its material and lower principles constitute its *Kama Rupa*, its body of desire. All the ambition, political diplomacy, and lust of power which disgraced the mediæval Church, all thoughts and actions which spring from the "temporali-

ties," belong to this principle; just as in a man the material gratification of his bodily appetites may weaken and suppress for the time his higher and spiritual powers. This is the "self" of the Church, the fertile source of most of its corruption. Such is the material instrument through which the ἐκκλησιαστικὸν φρόνημα, the mind of the Church, corresponding to the incarnating monad, expressed itself in an outward perceptible and human manner. If it be objected that a teacher should not have these human defects, the answer is that they are an intrinsic part of the system, which is based on the belief in a teaching-spirit assuming a human instrument in order to speak as man to man, the ultimate object being the reüniting in each individual man of the incarnating monad (the Sutratma of Eastern writers) with what is known as the Higher Self—this operation being termed the Atonement, At-one-ment, or making at one what before was separate.

(7) The object and the destiny of the Church is to make its outward visible form the exact reflection of its spirit, uniting thus its φρόνημα (answering perhaps to the Lower Manas) with its Higher Self and perfecting its own atonement as an entity, and also to make every individual member a microcosmic reflection of itself, his personality uniting with and becoming merged in his Higher Self and his atonement accomplished.

(8) To the conceivable counter-proposition that the Church has lost altogether the connection with its Higher Self and become as it were soulless, there is no convincing answer to those who are not members of the Church. We are told that soulless personalities may, indeed do, exist; men and women who have finally and for ever lost contact with their Higher Selves. There may be associations in like plight. But assuming there

are, it is absurd to revile or to oppose them. They must crumble away as soon as the Karmic forces which hold them together are exhausted. To a member of the Church such a counter-proposition is merely ludicrous, he needs no more a demonstration of the Spirit guiding the Church than he does of the existence of the sun at noonday. He *knows* it, and that is enough.

16. THE CHURCH TERMS THE SPIRIT WHICH GUIDES AND ANIMATES IT THE "SPIRIT OF CHRIST." THUS ACCORDING TO THE DOCTRINE OF THE CHURCH, THE SPIRIT OF CHRIST IS ITS HIGHER SELF OR TRIAD, THE VISIBLE CHURCH IS THE BODY OF CHRIST.

Demonstration.—That this was the primitive Church's thought of itself is clear from the words of St. Paul, who called the Church "the body of Christ," adopted as authoritative by the Church when the Canon of Scripture was settled. It has been adopted and carried on by Catholic theologians of all ages.*

[N.B.—The truth of the dogma depends on altogether different lines of argument, all that is covered by this demonstration is that there is an informing Spirit or Higher Self in the Church, and that the Church by its living voice calls this the Spirit of Christ.]

Notes and Illustrations.

(1) It would be utterly impossible here to enter on a disquisition of all the various ideas, noted and connoted, in the word Christ, and in the ancient mystic Christus or Chrestos, whether the same or not, the various Gnostic conceptions, the possible connection near or remote with Krishna of the Hindoos. Anyone who enters on this wide field of speculation should be prepared to go

* For authorities see Klée, *Histoire des Dogmes Chrétiens*, 1-76; Mohler, *Symbolik*, vol. ii. p. 7.

right through with it, and study the etymology and history both of the name and the idea through the cosmogony and mythology of every great race which has yet lived on the earth, tracing also the inter-relations of these races, their language and philosophy. Short of this a partial knowledge must certainly land him in a fallacy.

(2) Without entering on this, the following will probably not be contested. All historic religions have assumed a higher state to which individuals should aspire, and an endeavour on the part of the best of mankind to attain such state themselves and help others to attain it. This postulates (according to most systems) a spirit or a force of some kind inducing such effort. This spirit or force in some cases, and by some nations, received the name of Christos (or some equivalent), and was also termed the Path and the Purifier. Accepting this system and this nomenclature, the force which anywhere in any country induced men to strive after reunion with the Higher Self, might be called the Power of Christ (or the Christos). The source of the illumination of those prophets, seers, initiates, masters, call them what you will, who gradually revealed the mysteries of knowledge, and taught the path whereby the monad must seek reünion, might be called the Inspiration of Christ, the reünion, or at-one-ment.

(3) Such being the prior history of the working of this Spirit or Force; a group of men earnestly desiring this object (viz., the finding of the Higher Self) by all mankind, and desiring to distribute world-wide the best knowledge they possessed of the path thereto, therefore *ex-hypothesi*, being moved by what has been called the Christ-Spirit, were led to the idea of forming an Association as a human vehicle for the promulgation of the

knowledge they were anxious to impart, in order that, as the Spirit had been held before to speak occasionally through a prophet, or seer, or master; and as the individual monad assumes human personality, and manifests itself thus to other men, so this Spirit actuating them, might have a constant visible human medium, whereby men might speak to men and convey the words of the Spirit.

(4) Nothing as yet is postulated with regard to the historic Christ or to Jesus of Nazareth, save that the teachings promulgated by (or ascribed to) the latter, were adopted as the ethical code of instruction. All we yet reach is that the Spirit of striving after union with the Higher Self, called by a certain school of thinkers Christos or Christ, was believed by them to urge or direct them to form a society for the propagation of teaching tending to that end, and to promise occult guidance to such society; and that they conceived the relation between the society and the guiding spirit corresponded to that between the higher and lower principles in man.

(5) It is this mode of promulgation of the teaching of the path to union with the Higher Self which constitutes the essential feature of the Church of Christ. It does not deny that the Spirit may work in other ways among other peoples and races, but asserts that it does in fact work in this particular way in the Church.

VIII.—CONCLUSION—THE OBJECT AND MISSION OF THE CHURCH.

AT the outset of this concluding paper I wish to say that in all that has preceded my object has been not to bring forward any speculations as to what the Church ought to be, but, seeing that in the beginning of the Christian era certain men formed an association which still exists, to set forth as clearly as I could, and with such selection from the authorities as space permitted, the objects they set before themselves and the thought they had of the spirit which induced them to associate, and which animated their association. Obviously this is a very different work from the beautiful and valuable papers of my friend, Mr. Maitland. He and the lamented Mrs. Kingsford, by rare intuition and psychic powers of no ordinary degree, have apprehended and revealed much of the highest spiritual import concerning the mystic Christos, and the correct interpretation of many obscure glyphs and symbols. But whether or not these were in the contemplation of the primitive Church we have no clue. My work is strictly historic, theirs is spiritual, the work of the prophet in fact. Hence there should be no dispute between us, for our work is to be judged by wholly different standards. But assuming (1) that my historic facts are all accurate. (2) That the primitive Church correctly gauged the spirit which animated it. (3) That Mrs. Kingsford's intuition and psychic visions were clear and absolutely free from Maya or Astral illusion, then the result should be absolutely identical, the two lines of enquiry should converge.

In the last paper the lower quaternary of the seven principles of the Church was traced out. It would be profitless speculation to attempt to distinguish accurately and sharply the principles of the Higher Triad from one another, inasmuch as the Church has never by authoritative utterance attempted to do so. It is however clear that this Triad considered together forms the Higher Self of that entity called the Church (or to put the same thought into the language of the Church, forms the Church Triumphant, wherewith the Church Militant or visible association of human beings is seeking union) and it has been indicated by distinguished theologians, such as St. Hilary of Poitiers, Gratry, and Bishop Forbes in our time, that the metaphysical, intellectual and moral aspects of this Higher Self correspond with the three higher principles.

Briefly recapitulating the position, we see that the Church is a living composite entity, composed of living human units, as the human body is composed of living semi-independent cells. That this entity has its own organic life and has evolved its own constitution and rules of being, placing its life-principle in its continuous succession of three orders of the priesthood, and that the continuous existence of these to the present day is historically proveable. That its right to evolve such a constitution is that possessed by every association to formulate its own rules and laws, neither more nor less, and to expel all who refuse to be bound by those laws. That it has an organic voice, by means of which certain definite declarations were made, after which the voice became silent. That all such declarations must necessarily be accepted by all members of the Church, but that all other points are matters on which they may lawfully differ. That by that voice the Church has declared

its theory that an animating and guiding spirit entered into its material body at the Day of Pentecost, and that the union of the spirit and the body was the same as that of the higher and lower principles of man.

Having cleared the ground to this extent we may see now what, according to the theory of the Church, was the object of this incarnation, if I may use the word, and what was the nature of the spirit animating the material body. The conception of the founders of the Association may be formulated thus. It was a Spirit of God, *i.e.*, of the highest power of good of which they could formulate any conception. It was a Spirit which from the beginning had occasionally manifested and revealed itself to man in various ways. It was a Spirit which spoke to men through the human organs of Jesus of Nazareth. All this may be gathered from St. Paul's words, adopted by the Church, "God who at sundry times and in divers manners spake to our fathers by the prophets hath in these last days spoken unto us by his Son." The last word indisputably referring to Jesus of Nazareth, whatever interpretation may be placed on St. Paul's use of the word "Son." The Church subsequently by its authoritative voice adopted the account of Jesus of Nazareth set forth in the four Gospels.

The teachings of Jesus therefore as given therein are, by the Church's theory, the declaration of the nature of its animating spirit. And here observe it is the teachings *as given*, not as interpreted by any individual or school, however learned. In some cases the Church has given authoritative interpretations, in most cases the teachings are simply left as they stand, and in this latter case it is lawful for Churchmen to differ, but not to set up any man's interpretation as a positive rule which others must

accept. The neglect of this plain precept has caused more trouble in the Church than probably any other violation of first principles.

There is, however, one point which stands out conspicuously in the teaching of Jesus, and this is the Law of Love—love for all nations and all men. Hitherto most, if not all, of the great historic religions of the world had been exclusive and national, or racial, generally also exclusive *inter se*, an inner circle of masters or initiates, and an outer crowd of more or less ignorant devotees. Such had been notoriously the case with the Jews, whose religious intolerance and exclusiveness were almost beyond parallel. Perhaps it was for this very reason that the first founders of the Christian Church were Jews; perhaps from reaction, perhaps from some instinctive striving to work off their racial Karma. At all events the original scheme was a universal brotherhood of spiritual equals, all teaching and helping one another by the power of the same Spirit. The Jewish converts, though captivated by the idea, were loth to give up their cherished exclusiveness; some of them, accordingly, strove to enforce circumcision and the law of Moses on Gentile converts, and others by ingenious manipulation of the learning of the Gnostics to affect to possess wisdom from a secret source peculiar to themselves, whose authority they were bound not to disclose, and thus they strove to destroy the newly enunciated principles of brotherhood by constituting themselves an inner circle pretending to esoteric wisdom. The Church's answer to the first of these positions may be found in St. Paul's Epistle to the Galatians, that to the second in his Epistle to the Colossians, and here be it said that this was the Gnosticism originally condemned by the Church, and the reason was its opposition to the Law of Brother-

hood. The Introduction to Lightfoot's Texts and Moorhouse's *Dangers of the Apostolic Age*, give very ably the historical as well as the doctrinal authorities for this position. If then the Spirit animating the Church had previously communicated with mankind through the instrumentality of Prophets, Masters, or Initiates, of various races and nations, at various times, it is not only natural, but essential, that the bulk of the teaching formulated or adopted by the Church should have been put forth before in some form or other by the manifestation of the same Spirit. It was somewhat as though a learned man, having taught isolated facts to individuals, should at length call all his scholars together and expound to the class his philosophy as a whole. The novelty of teaching, so far, is the synthesis of previous revelations and the universal brotherhood. The novelty of method, according to the theory, is that the Spirit which previously only made esoteric revelations to, or through, chosen human mediums, should henceforth express itself in an outward, perceptible, and human manner, should speak as man to man, and should suffer and work after the manner of men, in order to lead them to find, and seek reünion with, their higher selves. Hitherto the Spirit had spoken from a higher plane, urging, commanding, threatening in various ways, according to the nature of the hearers, and with this same end in view; now the Spirit is to descend and animate matter in order to show how the reünion is practically to be attained, to set forth not only the end but the means. This also had been shown before, in various precepts of the Hebrew Prophets, in the Hindoo system now known as Raja Yoga, and in the wisdom of many another land and race. Henceforth, in an easy and comprehensible form, this method was to be the

rule of life of the new universal brotherhood, taught openly to all.

This Spirit then may perhaps in modern language be indicated as that which from the beginning of humanity urged men to strive to raise their consciousness out of the material, to get rid of separateness, to kill out the self; but seeing that the human monad is cast into a material body, and may not by overt act quit it, but must use it for discipline, so as Bishop Moorhouse tersely puts it, "the will to live is to be conquered not by the will to die, but by the will to love." Such being its object, this Spirit must be always opposed to the will of the lower principles, or what is sometimes called the animal soul. Since then the monad must have been put into its material envelope for the purpose of its own growth and progress, the object of the Spirit we speak of is to subordinate the lower to the higher nature, and its method of attaining this is by exercises on all the planes of being, by asceticism, by contemplation, by ceremonies which have distinct psychic effects in either reducing the strength or purifying the nature of the bodily wants, etc., but all with one object, to reünite the monad cast into matter with its Higher Self while yet imprisoned in the flesh.

There are some who say there is no such Spirit as we speak of, other than the Higher Self in each individual man—as well say there is no magnetic current but that which is in the needle of each compass. The Higher Self of every man manifests to that man himself, and to all who can perceive in him the workings of the Higher manifested in the Lower principles, the nature of the general guiding Spirit or Over-soul of humanity, the former being a microcosmic exhibition of the latter, which again is itself a manifestation of the Cosmic

Over-soul or Higher Self of the Universe—just as the great magnetic currents sweep from the Equator to the Pole, and the tiny magnetized needle makes the direction of the current manifest at a particular place and time.

This animating Spirit then, whose purpose is reünion of humanity with its Higher Self, has characteristics or attributes on the metaphysical plane not to be directly expressed or comprehensible in words, but which, dimly perceived by or revealed to seers and initiates of old, took the form of certain glyphs or symbols, whereof each nation and race, indeed each man, saw more or less of the meaning according to their spirituality. The glyph was there, its interpretation was cosmic and its truth absolute on all planes, but the grossly materialistic man could see only a gross, perchance an anthropomorphic meaning, while the psychic dreamer, perchance in vague intuitive perceptions of the spiritual meaning, lost sight of the fact that there was a physical and material interpretation also true. Such glyphs are for instance the doctrine of the Virgin-born and all the symbolism of the Cross, and a moment's consideration shows the reason of all the varying interpretations thereof, each of which is true to the interpreter, save where he denies the truth of other interpretations.

This being the Church's theory, or doctrine, it sees nothing surprising in the recurrence of the same glyphs or symbols at various periods of the world's history. On the contrary, it would naturally expect such to occur wherever the said Spirit manifested itself, and by the interpretation put thereon it judges the character of those to whom the manifestation is made, just as the form of the shadow of a straight wand indicates the character of the ground it falls on.

According to the Church's theory, this Spirit (the time having come for it to enter into material form and speak as man to man) did so, first by (so to speak) a microcosmic method animating a human form, just as the monad animates the ordinary man, and thus becoming in outward visible form the historic teacher known as Jesus of Nazareth. A double function was hereby fulfilled, the glyphs or symbols whereby the animating Spirit had been previously known to seers and initiates were visibly shown, and the teaching of the Law of Love, *i.e.*, the desirability of reünion with the Higher Self, the altruism and destruction of self and affirmation of brotherhood connected thereby, and the means of attainment thereof by exercise and discipline on all the planes, was taught as man to man. Yet the theory is that this human life of Jesus of Nazareth is not a story once enacted and for ever done with, but a microcosmic reflection in visible physical form of what the Spirit which animated him for the time of his mortal life has been doing from the beginning, and is still doing on the spiritual plane—striving and suffering *perpetually* in order to bring about the union of humanity with the Higher Self of humanity.

The Church lays down no dogma as to how this is. Questions as to the *manner* of the Atonement are not matters of faith as required by the Church. Gregory Nazianzen numbers speculations as to the sufferings of Christ "among those things on which it is useful to have correct ideas, but not dangerous to be mistaken" —a quotation which those who affirm boldly what the Church teaches thereon, would do well to lay to heart.

The Church does affirm that in his human body Jesus

of Nazareth was a man like other men, and that the Spirit which animated that body was Very God. It is of course the easiest of subterfuges to deny this by framing a definition of man which excludes such a union, or equally a definition of God. But such subterfuge is too transparent to be either honest or convincing. Yet this Christ-Spirit (as we may nôw call it without fear of misunderstanding) is not the final end and object of worship, those who make it so pervert the system of religion embodied in its teachings. The Father is the end (analogous in this sense to the Parabrahm—the absolute supreme). For when the union of humanity with its own Higher Self is accomplished, the Kingdom of Christ is come, and then the Spirit of Christ is to deliver up the Kingdom to the Father, and all things are to be absorbed in that Universal Father (the great in-breathing); the idea of an extra-cosmic God being quite opposed to all Church teachings. So then, having condensed, as it were, into a single vivid picture the glyphs and symbols of its perpetual metaphysical attributes, the Spirit of Christ seeking the At-one-ment of Humanity reïncarnated itself in the mystical body composed of human beings, thenceforth to be known as the Church of Christ, therein to strive, to teach, and to suffer for humanity until their final atonement or reünion with the Higher Self is accomplished.

Only the barest, baldest (and in many respects a faulty) account of these great doctrines has been possible here. Properly it is no part of my subject, which was merely, as indicated in the first paper, to set forth what the Church is and how its authoritative teachings may be found.

That these papers will produce much effect even on the bulk of those who have had the patience to read them

I do not for one moment anticipate. That the misstatements and perversions of truth in regard to the Church, whether wilful or merely careless or ignorant, will be diminished by one single statement, I do not hope for, nor that one of the misrepresenters will become more truthful, or take the pains to investigate; for liars will lie to the end of time, and partizan controversialists will adopt in speech or in writing the lies that suit their purpose, and the ignorant masses will swallow and repeat them, and so the final perfection and reünion of Humanity with the Divine will must be retarded and the Spirit of Christ must suffer and strive on. Yet if among my readers there be but one or two that love the Truth for its own sake, and who desire to follow the Truth wherever it may lead, no matter though their prejudices and their foregone conclusions and even their most cherished antipathies have to go by the board, genuine Theosophists in fact: to them I say, Seek out the truth concerning the Church, do not take anyone's word for it at second-hand, mine or anyone else's; the original records are available, see how the Church was founded and for what end, how it adopted the canon of Scripture we have now, and how consequently that canon now rests on the Church's authority, not on the question of who did or did not write the various books. See what the authoritative voice of the Church is and what its declarations have been, and you will then discover that there actually exists an occult society whose object is the Universal Brotherhood of Humanity, the perfection of the Human Ego, and its reünion with its Higher Self, the killing out of all personality, all self, all separateness, in fact all the curse that rests on humanity since the fall of the monad into the grossness and separateness of matter. A society, moreover,

which has, and is prepared to impart, the means whereby this may be accomplished: which offers to every man born into the world the teaching to enable him to reach his own Higher Self, and therewith the far more priceless privilege of aiding in the regeneration of humanity. For this and no other and no less is the claim, the object, and the mission of the Church of Christ.

Granted that from the outside it looks uninviting, that looking from without one sees Pharisaic hypocrites of vile lives pretending to be members, doctrines burlesqued or mis-stated, jealousies, intolerance and bigotry, and these things disincline you to investigate further—consider one moment, can any initiation be won without a test or a trial? If this first trial disconcerts you, you cannot get what is promised. I speak from experience, and all true Churchmen will endorse the statement, *the promise is never broken.* The door stands open though you must stoop to enter it, but what the Church really is, and the real value of its teaching and training, can only be known from inside. Even in a material temple the rough, unsightly stones are outside, the glory of gilding and colour is within—it is folly to stand outside and say that glory does not exist. Those who are within *know* better; those who are without, if they are deterred from entering by such protestations, have not yet come up to the level of the first initiation.

It will be noted that no authorities have been cited for the position advanced in this paper, the reason being not that there are none, but their enormous number. The present paper is indeed the synthesis of what might be a number of papers expounding so far as possible the real teachings of the Church, and every one of such papers might be shown by the most conclusive and convincing authorities to represent the Church's actual authorita-

tive voice. My only object in this paper has been to lift one tiny corner of the veil, in the hope that perhaps a few seekers after truth might be moved to enquire further into what is really meant and taught by the "True Church of Christ."

APPENDICES.

APPENDIX.—NO. 1.

AN ELEMENTARY NOTE ON THE SEVEN PRINCIPLES.

PROBABLY there are few subjects of occult learning more essential for the beginner to acquire a firm grip of than what are commonly known as the seven principles, and few, so far as my own experience goes, so generally and persistently either utterly misunderstood or abandoned as a hopeless tangle by the elementary student. The cause, I believe, lies partly in the want of careful preliminary agreement as to the use of words, partly in the attempt of teachers to expound too much at once. Nearly invariably one finds the explanation of the seven principles of humanity set forth together with that of planetary rounds and chains, with root-races and life-cycles, till the luckless student's brain begins to swim, and he wonders whether he is in fact living on the Sun or Saturn, or whether he has swallowed the moon—a conclusion which the lunacy of some of his ideas lends colour to.

My aim in this paper is to obviate a few of these difficulties, and by attempting only to treat a very small portion of the subject to render that portion sufficiently clear to enable the student to read with understanding some of the more advanced works on occultism. With this view I propose to proceed on the method which is certainly the best for teaching, though not the most logical or philosophically correct, *viz.*, proceeding from particulars to generals, and in the present instance from the known to the unknown.

Every fact of everyday life is a special example of some general principle of science, and, even so, every principle of science is but a special example of the *Scientia Scientiarum*—Occultism.

A professor delivering a course of lectures on some special subject, will probably lay down first his general principles, then deduce his formulæ, and throw in some experiments by way of illustration. But not thus do we teach a little child. We familiarize the mind with the experiment first, then lead it gradually upward to grasp the cause and the cause of that cause, etc. The bulk of mankind are, towards occultism, as little children, and indeed most students have to grasp it in this way if they would get it at all.

I propose, therefore, freely to use the terms and formulæ of science wherever they suit the purpose, showing how the more profound insight of the occultist widens or restricts them, and I shall attempt to explain the nature of the seven principles by reference to that which each one knows best, *viz.*, his own personality. When the student can realize thus much he will be fit to understand something of the great doctrine of correspondences, and to attach some meaning to the planetary rounds and chains, etc.

The first step is to grasp firmly the idea in more or less detail of what each principle is. When this is done it will be found useful to affix to it its Sanskrit name, partly because these names are commonly used in books on occultism, and partly because, not being in common use in the West, these names have not, as it were, become worn by popular use, have not acquired a string of connotations which the student has to banish from his mind, and are therefore more fitted for technical terms.

Everyone is probably familiar with the division of the

material and spiritual natures of man (by whatever names they may be called), the division which regards the body as a tool or instrument which some force or power—which, for the time being, we may call unknown —uses during the term of their association. This division becomes evident on considering the difference between a dead man and a living one. In the former case the tool is there but the user is away. This, it will appear, is not by any means a precise analogy, for before the user has *entirely* left, the tool is also gone, but for the present it is near enough. Now it is precisely the tool which is the lowest of the seven principles, and the one therefore on which the attention must first be fixed.

In the South Kensington Museum and other places you may see the constituents of the human body—a large jar of water and various packets of chemicals. These, however, are but the constituents—the elements—reduced, not indeed so far as chemistry can reduce them, for the water for instance might be decomposed into oxygen and hydrogen, and the other salts, etc., might be decomposed further, still the reduction is sufficient for the purpose. Now when a dead body lies before us, we know that it is an accumulation of these materials, of these elements, which are in fact similar to those which form the earth; and with regard to the arrangement of these science can give us material help. Science tells us, for instance, that the human body is composed of an aggregate of differentiated cells, carriers of a substance termed protoplasm (the chemical constituents of which it also tells us).

But in the body before us, the instant life departs (or even before) what is termed decomposition sets in, *i.e.*, the cells begin to part company, and the bond restraining them into the shape and formation of a human body

is loosened, the cells however still retain vitality and a potential capacity for going into other forms of life. If this renewal of cell-life in other forms and conditions be artificially prevented, or rendered impossible by heat or otherwise, the condition of the packets of chemicals in the museum is reached. If we can conceive this condition to be reached without disintegration of a single cell of the body, merely retaining the chemical elements in the position they held during life, but without leaving in any cell any more potentiality of life than there is in the museum packets, then the condition is attained of the tool without the user.

The well-known case of the mammoth entombed in Siberian ice, or the bodies of monks in the Great St. Bernard, or the dried-up corpses in the Capuchin monastery at Palermo, are examples, probably the nearest we can get, to the hypothetical conditions.

If the student will carefully realize this conception, examining by the light of material science everything which the idea connotes, he will have a rough sort of notion of the lowest principle of the septenary, and having formed and firmly grasped this conception, he may affix to it the name of *Sthula Sharira*. Whether this be spoken of as the tool or the vehicle, or the basis of the higher principles, matters but little. The student must, however, notice that it connotes every possible or conceivable thing which is, or can be made, perceptible to the ordinary five senses by any scientific apparatus. All modes of matter are therefore merely parts or functions of *Sthula Sharira*, and science fixing its attention solely on this leads us at last to a blank wall, for no possible mode or combination of the elements of *Sthula Sharira* can produce any higher principle.

At the same time, by the doctrine of correspondences,

every fact belonging to the lowest principle is the analogue and reflection of a fact on each higher principle, every discovery of science and every recorded fact interpreted by the fuller and deeper insight of the occultist may be of a value far transcending anything which the scientist who discovered it ever dreamed of. Thus the chemist can tell us much of the elements of which this *Sthula Sharira* is built; he can decompose them, predicate something of their qualities, and set down what he calls their combining numbers.

Yet these very combining numbers, if the chemist were but also an occultist, would give him the clue to the great science of proportion and mystery numbers, which is at the root of all sciences, and is the very mystery of Creation itself.

In fact, the positive teachings of science, so far as they represent the careful study of facts of our material world, truthfully and honestly set forth, with sincere devotion to truth, and not garbled or tinkered to fit in with the scientist's own theories, are of infinite value. It is only when in the arrogance of his own vanity, leading him to assume that his own little measure of knowledge represents the height and depth of final and uncontrovertible wisdom, the scientist takes on himself to limit and to deny, that he becomes pernicious.

Let us then conceive of *Sthula Sharira* as the lifeless chemical elements simply put together in the form, down to the minutest details, of cells and nuclei of the human body. It is plain that the whole form is but like a child's sand castle, which merely holds together till the first wash of the wave passes over it. There must be some principle in the living man which holds these elements together—that principle in fact

which, separating from *Sthula Sharira* at death, allows the elements to fall apart and decompose. As the body maintains its form during life, and decomposes at death, this force must in fact be the life principle.

Considering now the phenomena of death in the human or animal being, we see that the decomposition of the form occurs first, but the life of the separate cells continues, and this passes into other forms of life. If the cell be subjected to heat or other influence which would destroy its life, the cell-form itself disintegrates, and thus becomes pure *Sthula Sharira;* the life in fact leaves the body in inverse order to that in which it came, for it is now fairly well established that the primordial cell was a very early, if not the first, form of life on this planet, and that the multicellular organisms with a corporate life of their own gradually evolved from cell-colonies, and that, such corporate life ceasing at the death of the organism, the cells are released from the bond whereby the body was composed, and they promptly decompose.

The life principle is then confined to each separate cell, which is in fact itself a highly differentiated organism, built in all probability of multitudes of cellules (if we may coin a new word for a conception not yet within the purview of modern science).

This in its turn will decompose when the life principle leaves it, or is driven out, but in the meantime it may go to form some other body. And even after death or destruction of the cell, the protoplasmic substance (rashly assumed by some scientists to be some kind of primordial life matter) may pass into and vivify other cells of different organisms.

The function of the life principle then, first and chiefly, is to hold together the elements composing

Sthula Sharira, and to prevent decomposition, and to this principle the name of *Prana* is given.*

But since there is a broad distinction between a marble statue and a living man, though the molecules of both are prevented by some force from falling asunder, and in the latter case the force involves a continual throwing off of waste matter and taking in of fresh, and therefore involves also powers of perceiving and responding to impulses from without (though it be but in the automatic way that a flower expands its cup in the sunshine); therefore all this vital functioning belongs to *Prana*, the faculty, that is, of responding to those etheric thrills (no more appropriate name probably would be intelligible to the beginner) which Easterns term *Tatwas*, and which Westerns may recognize as the means whereby external objects appeal to their five senses, there being a *Tatwa* (or scheme or system of thrills) for each sense. *Prana*, therefore, like *Sthula Sharira*, is manifold; indeed, it is broadly septenary, each of its divisions being susceptible of subdivision. A conception may now be formed of the relation of *Prana* and *Sthula Sharira*, for if protoplasm were what it was originally supposed to be, an undifferentiated homogeneous primordial matter endowed with life, this would present these two principles in their simplest form. It is needless, however, to say that protoplasm (so-called) though a highly interesting form of matter from a scientific point of view, is not within many thousand miles of being the primordial "life-stuff"; it is something gained that the scientist can conceive of the existence of such life-stuff and try to find it.

* Such was the teaching of H. P. B. and of learned Orientals; the modern transposition of *Prana* and *Linga Sharira* is very confusing to those trained on H. P. B.'s system, without any very obvious gain.

As the labours of the chemist and anatomist were essential to the study of *Sthula Sharira*, so those of the biologist and physiologist prove a great assistance at the present stage. Science indeed tells us very little as to the constitution of cells, but tells us many facts of supreme importance as to the association of cells in organic bodies, from which by analogy we may infer much concerning the probable constitution of the primordial cell. Thus Weismann, after postulating the primordial cell as the origin of life on this planet, and unicellular organisms, such as Rhizopoda and Infusoria as among the earliest forms, assumes (as he is probably justified in doing) that in the course of development of the organized world it must have happened that certain unicellular organisms did not separate from each other, but lived together, at first as equivalent elements, each of which retained all the animal functions, including that of reproduction.

Now be it carefully noted that reproduction in these single-cell organisms proceeds by means of fission. Each cell grows to a certain size and then divides into two parts exactly alike in size and structure. There is no suggestion of sex here, it would be absurd to term such a unicellular organism male or female, or even androgynous or hermaphrodite, this comes later in the life of the cell-colony.

It is thus clear that the division of sex belongs only to the development (not to the primordial forms) of *Sthula Sharira*, the lowest principle. And though these pages are really intended for the most elementary beginners, I warn them as they proceed with their studies, to be very careful in the interpretation of the words male and female, as applied to supersensual qualities and powers.*

* See *Transactions of the Blavatsky Lodge.*

It is true the terms are used, and by some of the most advanced occultists, and that, as I believe, not from any inherent fitness in the terms but because some words expressing a distinction were necessary and these seemed as good as any; much the same reason, in fact, as induced electricians to use the terms positive and negative in relation to electricity. But to writers on occultism I would respectfully plead for the use of some terms less likely to confuse the ordinary mind, so that we might at least be spared the vulgar immoralities (to say no more or worse) of the *soi-disant* Spirit-brides, *et hoc genus omne*, including the very questionable twin-soul doctrine; for, as there can be no sex above *Sthula Sharira*, nor in the primal forms of that, the sexual attributes bestowed on spiritual existences are either purely metaphorical, which is the case in a Master's writing, or an impure and gross imaginary product of the lowest dregs of Astral light poisoned by emanations of human licentiousness, which is the case with some ninety per cent. of readers. The gradual decadence and corruption of the bi-sexual pantheon of ancient Greece, so pure and noble in its original symbolism, so gross and filthy in its latter corruption, should be a warning.*

The precise point of evolution of sex is well shown in *Die Entstehung der Sexualzellen bei den Hydromedusen*, by Weismann, Jena, 1883.

Returning from this digression we find that after such homogeneous cell-colony had lived together for some time, division of labour would produce a differentiation, thus certain cells would be set apart for obtaining food, others for locomotion, etc., while some would be exclusively reproductive. We thus get the somatic and

* Compare also the history of the H. B. of L., the Lake Harris Community and the like.

the germ-plastic cells, what in popular language we call a united life of the cell-colony; in other words, a new and collective *Prana* binding the cells *as such* into a corporate life, as each separate cell is itself bound together as an organic unit.

Such a cell-colony may reproduce by fission or gemmation, or in any other way; it may be androgynous or hermaphrodite or bi-sexual, oviparous or viviparous, or various types by turns, as the Polypi and the Medusæ for instance, but though the reproduction and the birth of a new cell-colony depends on the tiniest speck of a germ-plastic cell, the progeny will accumulate around itself somatic and germ cells with the same arrangement, the same functions, in a word, as the parent colony.

It is evident, therefore, that there must be some scheme of arrangement, some ideal plan, according to which the cells, whether somatic, or germ-plastic, and the molecules of the body, are directed to their proper places; equally certain that *Prana*, whose functions merely consist in retaining all the elements together, and assuming or casting them out in accordance with such plan, could never of itself generate such plan, this would be as absurd as to conceive of *Sthula Sharira* of itself evolving *Prana*. To use a somewhat suggestive analogy, the magnetic currents, raying from a magnet, sweep steel filings into ordered lines, but the direction of these currents, and the form of these lines, is determined by other forces, above and beyond the magnetic currents and controlling them.

Science, strictly so called, gives very little help here, for the ideal plan or scheme of arrangement does not appeal to the five senses nor even respond to any test applicable to matter. But the phenomena of hypnotism, now being subjected to the strictest scientific investiga-

tion, has familiarized the mind with the conception of thought-forms, which without any material presentment can be made perceptible to the consciousness of another. Discussions on thought transference, on telepathy and kindred subjects, have helped in the same direction, and honest enquirers among the spiritualists have done something, so that now the conception of the existence of an ideal but imperceptible form is no strange one.

It may be said that a thought-form postulates a thinker, though some schools of philosophy deny this. But it will be well for the student to pass by this question for the present, and taking the simple fact that any particle or molecule taken into the body can rest nowhere but in its appropriate place, reflect that this postulates the pre-existence of some ideal scheme, some plan on which that particular body was built. Further, that as that same plan on which that particular body was built existed before the material body, it will continue to exist after, yet it is not immortal. This plan or scheme is the next principle and is called in Sanskrit *Linga Sharira*. According to occult philosophy it has an existence, apart from the particular body of which it is the plan or ideal, as a separate entity; any modification of the material body takes place first in *Linga Sharira*, then by means of *Prana* the chemical constituents of *Sthula Sharira* are made to respond and to follow as nearly as may be the modification produced in *Linga Sharira*.

An artist's vision of the picture he is about to create, a musician's dream of the divine harmonies of oratorio and opera to be composed, are in a certain sense examples of *Linga Sharira*. Since this is the plan in accordance with which *Prana* restrains the material molecules, this is obviously the principle which fears and resists

death, the principle which is operative in the Darwinian "struggle for existence."

The unicellular organisms or monoplastides above referred to which have but these three principles are accordingly, as Weismann has shown, immortal.* "Each individual of any such unicellular species living on earth to-day is far older than mankind, and is almost as old as life itself" (Weismann on *Heredity*, page 72).

This principle appears in popular language as the instinct of self-preservation.

It may assist the student somewhat in forming a conception of this rather difficult subject, to consider the illustration of a regiment, say for instance the Black Watch. The regiment is composed of a certain number of men, who apart from the organization of the regiment would be simply a chaotic incoherent mass of human beings, as it is the discipline and *esprit de corps* representing the regimental *Prana* which hold them together, assigning to each his proper place in the scheme or organization of the regiment (its *Linga Sharira*), thus giving it a corporate life as a distinct entity, separate from any of the men who compose it or from the aggregate of them all; for all these perish, but the Black Watch goes on, with its history, its memories, its hopes, aspirations, and triumphs, wherein every man who composes that regiment has a share, but which are quite independent of his own personal memories, hopes, ect.

Such are the three lower principles, constituting, it has been said, a vegetable existence. This, however, must not be taken literally, for every vegetable now growing has more than these three principles, as will appear. In fact every vegetable has not only the three lower, which

* Not strictly speaking immortal for they can be killed, but will not die naturally during the present order of things.

may be called the vegetable principles, constituting an existence which simply lives (so far as metabolism or the taking in of fresh molecules and casting out waste can be called life, unconscious, without thought or desire, a mere automatic machine), but has the dormant but just awakening faculties which belong to the higher life, and eventually would link the vegetable and animal kingdoms. A careful study of the lowest known forms of life throws much light on this point.

Enquiring now what man has beyond this simple vegetable existence, the answer would almost certainly be volition and self-consciousness. This probably appears to nearly everyone who thinks out the subject thus far, the real man who uses the three lower principles as a workman uses his tool. To produce any physical effect (setting aside for the moment the question of occult, falsely called superhuman, powers) physical means must be employed, *i.e.*, the body must somehow be set to do something. To use the tool in this way we see now that *Linga Sharira* is the key. If a man should wish to operate any change in *Sthula Sharira*, his physical flesh and blood, even to the extent of changing his position, or carrying a book from the shelf, or even moving a single muscle, he must first operate that change in *Linga Sharira*, in other words perform the act mentally; then when *Linga Sharira* is modified the action of *Prana* is to produce a corresponding modification in *Sthula Sharira*. Again, any knowledge apprehended by the senses which are the gates of *Sthula Sharira* must, by the mediation of *Prana*, affect *Linga Sharira;* otherwise "seeing he sees not and hearing he hears not," which is the case in what we term abstraction or inattention, or in the case of a somnambulist or hypnotized subject who, with wide open eyes, is yet unconscious of the images that fall upon them.

The principle then which can perceive the modifications of *Linga Sharira* proceeding from without, and can by will-force produce modifications therein, to affect *Sthula Sharira*, is the next principle. How is this done? How does the workman handle the tool? By what means is he able to produce what, in ordinary language, are called physical effects? We have grown so familiar with this phase of the great problem that most of us fail to see where the difficulty lies. It seems so simple, for instance, to desire that a thing should be done, and to go and do it. Yet it is absolutely necessary for the student to realize what the problem is, and how very far from obvious is the solution. We need only ask ourselves "How does a single muscle move?" We wish an arm thrust out, and promptly it goes; we wish it drawn back and it comes; but how? To say that the will can affect the material fabric of the body is an obvious truism, but the realization of the operation, and all it involves, is a great occult lesson which cannot be taught, but which can be learned by any student whose faculties are sufficiently developed and who will take the trouble.

We arrive then at the faculty called *Will*, and in considering this several correlative ideas at once attach themselves. Will implies a choice between two possible courses. It is needless confusion to presuppose more than two; everything which we can possibly do at any moment is either "A" or "not A." Unless there are two possibilities there is no will, it is necessity, and the man is an automaton. Further, the impelling force must come from within and be personal to the man. Thus a jelly fish is washed to and fro by the currents external to itself, the vertebrate fish swims whither it will by internal resolve.

What is it then which determines the choice? The Utilitarian philosophy gives an immediate answer, "Pleasure or Pain"—to acquire the one and to avoid the other is the spring and source of every action. Carefully reasoned out it is evident that this means simply the endeavour to establish a different condition in *Sthula Sharira* from that which exists, *e.g.*, being cold the endeavour to get hot—and if the student should ask himself "why?" the question will appear so absurdly irrelevant as hardly to be worth stating, yet the more the student meditates the more difficult will the answer seem. There are certain groups of sensations affecting the nerves which he will at once desire to inhibit, and others which in the same way he will desire to repeat, but careful and concentrated analysis will modify both these desires, even if it does not actually reverse them. Further, on carefully studying them, the sensations will begin to differentiate themselves. Pain, for instance, will divide itself into the pain actually felt, and which the man will desire to cease feeling, and the fear lest that pain should continue indefinitely, or increase in intensity, the latter being the image of a future pain added to the present existing pain which he feels. If a man can only succeed in separating the pain presently felt, from the pain dreaded, he will often be surprised to find how little real difference there is between actual pleasure and pain.

A good classification of pleasures and pains as motives of action will be of considerable assistance to the student at this point, such as may be found in Jeremy Bentham's *Principles of Morals and Legislation.* Having this classification in his head, if the student will once more consider the springs of his own actions he will be able to realize how the brain causes the muscular action in

obedience to the dictates of the will, which latter now appears as a blind force travelling in the line of least resistance, avoiding pain and following pleasure. (*Note*, of course these terms are here used in the sense the Utilitarians ascribe to them, of well-being and ill-being, thus the helping of another is according to this philosophy the avoidance of one's own sympathetic pain at another's misfortune, the attainment of one's own sympathetic joy at another's rejoicing: these being, to sympathetic persons, more keen than mere self-regarding joys and sorrows.)

Most thinkers will now be able to see at once that these motives of pleasure and pain are not the chief factors in directing human action. In order to obtain a clear mental image it was necessary to study these first by themselves, and get a clear idea of their effect on the will, and the effect of the will under their influence on physical actions, but the great sources of energy, known popularly as the passions, were for the time being left out of count.

These, such for instance as gluttony, drunkenness, personal vanity and ambition, contentiousness, or pugnacity, sexual appetites, and the like, will be recognized almost at the first blush, as producing effects utterly disproportioned to, and sometimes having no possible relation to, the amount of pleasure or pain involved.

It may be that a man, impelled by passion, knows perfectly well that no satisfaction, but the reverse, must infallibly result from his indulgence in his passion, yet he is unable to restrain himself. These passions have been well termed by some writers "the whirlpools" or vortices, and they must be accurately investigated, and marked as dangerous currents at sea; such investigation, however, is no more for the elementary student than

the investigation of physical whirlpools is for the novice at swimming—knowledge, strength, a clear cool head, and perfect self-control, are the equipment absolutely necessary for the explorer of these dangerous localities. As to the investigation and treatment of the passion whirlpools, the student may very profitably consult Jeremy Taylor's *Holy Living*, a work which contains far more real occultism than is generally supposed.

It is further said that these whirlpools have a well-defined subjection to planetary influences, and that they are differently developed in different individuals; and further, that the particular vortices which are specially developed are indicated in various ways, by marks on the body, the lines on the hand, the position and character of moles, etc. Lavater found indications of the relative strength of various passions in the features of the face (for character is really nothing but the resulting balance of all the passions, changing as each one is conquered or developed), and phrenologists find the same in the bumps of the head; but these are somewhat empirical sciences as compared with the indications of the hand, whereon the vortices are mapped and measured for all who can read the chart.

To these vortices also belong the influence which the elementals, famous in occult literature, exercise over human beings; they are the slaves of those who have learned to rule themselves, but the cruel tyrants of those who are helplessly dragged along in the vortex.

Meantime, the student's task is to realize that the influences which use and guide the force which we call *the will*, are either the sane and rational ones of pleasure and pain, each being of various degrees of higher and lower, or the insane and irrational domination of the passions; other motives there are of a still more im-

portant kind, which cannot be fully understood till, after the study of the higher principles, this fourth principle is once more taken up.

Having thus far realized what this fourth principle is, let the student now attach to it the name of *Kama Rupa* (literally the body of desire) and consider carefully the nature of its relations with the three principles already studied.

It is obvious at once that *Kama Rupa*, the seat of the will, is also the seat of the conscious perception (this is obvious if we reflect that all the three lower principles may be operative while the body is in a state of unconsciousness), it is in fact "*the self*." This is clear even from popular language, for a man speaks of *my* body, *my* life, etc., but when he means *Kama Rupa* he says *myself*.

Let us now trace the image of a sense-impression producing an action. An image falls, say, on the eye, and the arrangement of lenses causes a picture to be projected on the retina, as in a *camera obscura;* this belongs to *Sthula Sharira*, it would be the same in a dead eye as a living one (until disintegration commenced). By *Prana* this picture is translated into nerve-thrills and conveyed to the brain, and by *Prana* also the image becomes incorporated into *Linga Sharira*, producing a modification thereof. (To assist in following out this somewhat complex process these considerations may be found useful—living nerves carry sensations by thrills; nerves of a body just dead, *i.e.*, without *Prana*, do not; therefore the force whatever it is which traverses the nerves is a function of *Prana;* the *Linga Sharira* or image of the ideal man must include *inter alia* every picture on his brain, every sound that greets his ear, etc., and since these vary from moment to moment they may appropriately be called modifications of *Linga Sharira*.) This

modification *Kama Rupa* perceives, receives as it were into its own sphere (for it must be noted that sensations may traverse the nerves without affecting the consciousness, as a patient with a broken back does not feel conscious of his feet being tickled, yet the feet are jerked away, showing that there has been nerve action). The said modification being subjected in *Kama Rupa* to the test of pleasure or pain, or stirring into action one of the vortices, the determination of the will is affected, and this force acting on *Linga Sharira* produces a fresh modification thereof, the modification being in fact the mental image of the act to be done; this mental image always really preceding the actual doing of the act, whence the saying that a good workman should always see his job done before he begins, meaning that the mental image should be clear and of the whole, not a part only, of his finished work. The modification will be more or less clear according to the amount of will-force exerted, and this usually depends on the amount of concentration. (In very many cases the formation of the mental image and the doing of the act are practically so nearly simultaneous that the former can hardly be perceived at all; very careful attention will however show to the sensitive student that it always in fact exists.)

The amount of will-force which practically lies at a man's disposal is enormous, only a very small proportion being usually exerted. Sometimes, under the influence of a vortex, an involuntary concentration occurs, whence the saying that a man in a passion has superhuman strength, and the like.

The modification produced from within by will-force on *Linga Sharira* is faithfully translated and conveyed by *Prana*, and receives what is called physical effect in *Sthula Sharira*.

It will be found a useful exercise to follow this complex series of mental and physical operations in such a simple action for instance as looking at a ball and picking it up; after carefully going over and over this, the student will begin to realize *Kama Rupa*, and to see *inter alia* that he can perceive nothing but modifications of *Linga Sharira*, effect nothing but the production of modifications of *Linga Sharira*.

So he knows not his friend, he knows only the image of his friend produced in his own *Linga Sharira*, taken up and examined by *Kama Rupa* and therefore become a part of himself, and so the whole objective universe, the Cosmos, is to each man part of *Kama Rupa*.

To fully explain this in words is wholly impossible, but careful and concentrated meditation will bring it home to the diligent student, and the above words may then be for him the symbol of a truth, for he will have won an elementary initiation (which every student must win for himself, it cannot be *given* except to those who by diligent striving and long and careful thought have fitted themselves to receive the knowledge), but without such initiation these words will appear the veriest nonsense.

Here it may be useful to note that the anatomist, the physician, the naturalist, are working diligently at the elucidation of *Sthula Sharira*. The biologist and physiologist are exploring *Prana*. The spiritualist, so far as he is an honest enquirer and not a money-seeking professional charlatan with a few easy psychic tricks as his stock-in-trade wherewith to bewilder a drawing-room audience, is doing useful work in investigating the phenomena connected with *Linga Sharira*. While metaphysicians, theologians and ethical philosophers of every kind are endeavouring to indicate the powers and

dangers of *Kama Rupa*, each of these looks with distrust and disfavour on the work of the others, and the epithets "Materialist," "Superstitious Dreamer," "Sacerdotalist" are freely thrown about. The occultist alone in virtue of his wider range of thought and clearer insight understands the work of all, knowing that their relative value depends on the principle they are investigating; the higher the principle the more valuable the work; and knowing also that by the system of correspondences, the labours of each are mutually illustrative.

Yet once more, we have seen that in *Sthula Sharira* we have matter in its primordial state, emerged from nothingness, but as yet without form; or even if accidentally, as it were, laid together in a form, with no binding principle to retain it there—chaotic in fact. *Prana* gives the principle which binds these chaotic molecules into form—usually this is a magnetic or some kindred force such as gravitation; from this principle we have all forms of matter, the mineral kingdom, in fact—elementary in stones, more highly developed in crystals. *Linga Sharira* gives an ideal form with a special power of its own, perhaps most nearly described by the word "arrangement"; this gives, in the first place, individuality and separateness, it may be seen in its elementary form in crystals, more highly developed in vegetables; from this principle springs what is properly known as the Darwinian "instinct of self-preservation" and the struggle for existence so important to the development theory as usually understood, for it is this principle which most dreads and resists the disintegration of physical death. *Kama Rupa* gives us the self-conscious perception and energizing will, with the desires actuating it, both the sane wishes and the insane vortices of passion; this principle is common to the whole animal

creation, in what we call the lower animals *Kama Rupa* is popularly called instinct. Strictly speaking man also has instinct; the constitution of *Kama Rupa* is the same throughout the animal kingdom, the difference becoming perceptible only in the consideration of the higher principles.

Once more, in the light of what we have now arrived at, we may consider the phenomenon of physical death. The body, whether of a man or an animal, is composed of enormous multitudes of cells, each a perfect and to some extent a semi-independent organism, each fulfilling a certain appointed function in the mechanism of the body. Each of these cells has also its seven principles, therefore of course its *Sthula Sharira* or molecules of matter which compose it; its *Prana*, or principle which retains the cell in form, its life-principle, as we should say; and its *Linga Sharira*, or ideal form of the cell, without which it could not fulfil its appointed function in the economy of the body. Neglecting for the moment the higher principles, which in low organisms may often be considered to be dormant, it is clear that we have here a *Prana* of the cell, and also a collective *Prana* of the whole body, built up, so to speak, of these cells; also that the *Prana* of the cells being the principle tending to separateness will resist the action of the collective *Prana* which tends to hold the cells together; in old age then or physical weakness the strength of the *Prana* of the separate cells is increased, and that of the whole body (the collective *Prana*) proportionally diminished, till at last the latter is no longer stronger enough to prevent the disintegration resulting from the more abundant life and consequent separateness of the cells. The body as an entity then ceases to be, its *Prana* has in fact passed into the separate cells which formerly

composed it, and these having no longer any bond of union naturally disintegrate. The cell, however, is itself composed of cellules, if we may coin the word, held together by the cellular *Prana*, and these will in their turn disintegrate by a precisely analogous process. If fire or other destructive agency has passed over the body, it may be that the *Prana* of the body and the *Prana* of the cells is dislodged from the material particles or *Sthula Sharira*, simultaneously. The *Linga Sharira*, however, does not perish because *Prana* is loosed from *Sthula Sharira*, any more than an architect's conception of a sublime cathedral is lost because the material edifice embodying his dream has been burnt down. The clearer conceptions the student can form of *Linga Sharira*, *Prana*, and *Sthula Sharira*, the easier will he find the more advanced subjects of planetary chains and the Tatwas. He should recognize *Prana* to be a universal force like electricity, acting on every material body, and acting in different ways according to its different modifications.

Thus the luminiferous ether uniting the whole of the visible universe may in one sense be considered as a cosmic *Prana*, and the thrills of light passing through it, whereby objects become visible to us, a modification thereof; thus this, which is called a *Tatwa*, is seen to be a modification of *Prana*, perceptible to us, because through the material molecules or *Sthula Sharira* of our bodies it affects the *Prana* which holds them together, just as the currents of electricity running through the world affect the electricity in the charged needle.

These four lower principles constitute an animal, that is to say, more accurately, constitute man's conception of an animal, which is not necessarily a true one. The will, result of self-consciousness and belonging to *Kama*

Rupa, acts in obedience to motives which may either be the sane ones of pleasure and pain or the mad force of the passion whirlpools. Laying the latter out of count for the moment, the motives of pleasure and pain belonging to *Kama Rupa* are only those operating *immediately*, and that whether they be higher or lower. A man or an animal feels hungry and at once sets about procuring food; feels cold and sets about getting warm. Or the sight of a friend in distress from hunger or cold may suggest the greater pleasure of relieving that friend, and thus produce an action *apparently* contrary to the law; apparently, but *not really*, unselfish, for it belongs to *Kama Rupa*, which is *self*, and so it can only be a higher or lower type of selfishness.

As soon, however, as we come to estimate pleasures and pains not directly presented to us as motives, but future or contingent, we get the first glimpse of a new principle which is not animal. To make this clear by an illustration, no one ever knew animals to barter or exchange Monkeys have been constantly kept with men, and monkeys are the most imitative of all animals. Monkeys may be, and have been, taught as a trick to light a fire, yet no one ever knew a monkey to light a fire for the purpose of warming himself. In popular language we say this implies the possession of reason, but this reason is so mixed in our ideas with the ordinary operations of *Kama Rupa*, that for the most part we strive vainly to disentangle them. This, in fact, can only be done by an exercise at once most difficult and most valuable, termed "casting out the self."

In all consideration of, or philosophy founded on, the lower principles, the key-note is the leading axiom in Professor Ferrier's *Institute of Metaphysics*, viz., "Along with whatsoever any intelligence perceives it must have

cognizance of itself. Self is an integral and essential part of every object of cognition."

In the study of the higher principles that axiom has to be thrown overboard, and henceforth every self-element in every conception has to be diligently eradicated if the student wishes to make anything like satisfactory progress.

To show how general and how persistent these self-elements are, let the student endeavour to form a conception of so simple an object, for instance, as a wooden cube—he will at once perceive some elements relating to self. It has, for instance, a side turned towards *himself* and a side turned away, a side to the right of *himself* and a side to the left, an upper and a lower side as regards *himself;* these are all self-elements; let him endeavour to form an idea of the cube from which these elements are absent.

A study of Hinton's *New Era of Thought* will show the great difficulties of forming such an idea as is above indicated, so obstinate are the self-elements; the final conception when reached is such as by no skill of writer can be embodied in words, but perhaps may be dimly indicated as a state wherein the student finds himself alone in absolutely void space with only that cube, and the student himself becomes, fills, *is* absolute space; here there is no up nor down, for there is nothing to measure by, no right nor left, no inside nor out; for the student having now, in idea, freed himself from all material limitations, is all mind (as it were) and has no material form, but surrounds, occupies, permeates, and embodies that cube in void immensity. These words are but a faint attempt to express that which is really inexpressible, and have no value whatever, save in so far as they may serve to raise some

vague idea of what is, for the majority of mankind, well-nigh unthinkable.

In this region of thought the only subject which is really to be comprehended is pure mathematics, such as is found in the first six books of Euclid, which, in fact, are an occult revelation to those who are able to read them in this light, and which are intelligible precisely in the ratio in which the reader is able to reach this condition. For this gives an abstract faculty, occupied with abstract matters, pure and simple, and all the self cast out. Now, as before, having this faculty in its pure condition, let the student affix to it the name *Manas*, this is also the Latin *mens* or mind, though not what is ordinarily designated "mind" in popular language.

It is plain that this selfless thinking will get rid, among other things, of the idea of size, for size being purely relative is of necessity a self-idea; thus that which appears enormous to the gnat, seems puny to the elephant, and hence the whole expanse of the starry heavens will have no more of the elements of awe or magnificence than a whirl in the waters of a tiny brook or the motions of an ant-hill. When this much is gained the student will begin to find that ideas of time are self-ideas also, and that the doctrine of an eternal present, so often insisted on, so little understood, becomes an actual and patent fact.

This explanation of the functions of *Manas* should give a clue to the real meaning of that terrible stumbling-block to so many, called "the fourth dimension." When the functions of *Manas*, which in the mass of mankind are almost dormant, can be fully stimulated into action, so that pure thought without any self-element becomes possible, it will also be possible to think in the fourth dimension. But those (and they are by far the greater

part of humanity) to whom this is impossible, must always find the fourth dimension a foolish dream, without any substantial reality expressed thereby.

The definitions of what by a somewhat confused, but still comprehensible, metaphor are called "Planes," really involve and require the notion of other dimensions; this appears very clearly in the *Key to Theosophy*, hence the possibility of obtaining an entrance to other planes depends on the power of thinking in the fourth dimension. In other words *Manas*, if fully developed, is able to pass to other planes, and when there to modify *Linga Sharira* according to circumstances and to the conditions of the plane on which it is, so as to impress the consciousness in *Kama Rupa*, for this is practically what takes place when a fourth dimensional problem becomes thinkable. It is common, but profoundly unphilosophic, for the mass of mankind, to whom selfless thought is impossible, to assert roundly that it is impossible for all, and that those who pretend to have made any progress towards it are either liars or under a psychic delusion. As well might a blind man assert that all the world is blind.

It is now necessary to observe the workings of *Manas* on the lower principles. *Manas* is the judge, the comparer, the arranger of the images presented to it; it has indeed a faculty of creating impressions, but these are pure abstractions, like the propositions of Euclid; and even as to these it would probably be more correct to say that they are external verities perceived by *Manas*, but with no self-regarding element. In fact, the difficulty of distinguishing between perception and creation is enormous in the higher principles, and in the highest the two are one. The images presented to *Manas* from the lower principles are more familiar and more easy to

deal with. If the student will take any ordinary intellectual operation of the day, and disentangle the sense-images which belong to the three lower principles, and differentiate them from the operation of immediate pleasure and pain, noting carefully whether a stream from any of the whirlpools of the passions has been felt; and having extracted all this, observe carefully the intellectual operation which sets the will in motion, he will have a conception of the function of *Manas* more or less clear in proportion to his power of mental analysis. The development of *Manas* gives us the man of science, the materialist, the agnostic, the rationalist in religion; it is, in its highest development, selfless, and therefore may form the basis of altruism. It is plain that a very high degree of moral goodness may be reached by the development of *Manas* alone, and this is the goodness we are often bidden to admire in the agnostic, atheist, materialist, and other types of rationalist, including the bulk of Unitarians, Socinians, and the like. Many of the Oriental faiths, exoterically at all events, owe their goodness to the development of *Manas*, which is often a very high one in their case, far higher in fact than we in the West have any idea of.

Manas is said by the Oriental occultists to be dual; in fact, like all the other principles, it is sevenfold, but the student will do well to defer the consideration of the sub-divisions of the principles till he has mastered the elementary conception of the principles themselves. Meantime he may understand that what is called the higher *Manas* corresponds in the sub-division of the principle to the three higher principles, the lower *Manas* to the four lower principles. The higher *Manas* reflects the higher principles and is in itself purely selfless, the lower *Manas* reflects and has to do with *Kama Rupa*, is

therefore tangled (so to speak) with self, and is the selfish intellect, forming, if not counteracted by the other principles, a Mephisto. Of this type was Margrave in *A Strange Story*. Soulless, because all the principles above the lower *Manas* had become detached from the Monad, and nothing was left but the selfish intellect developed to an abnormal extent.

As in the animal nature there can be no conception of the pure intellect, so in the nature wherein *Manas* alone is developed, it is clear that *Manas* can recognize nothing higher than itself, in fact the God of the lower *Manas* is simply the higher *Manas*, an intellectual abstraction, and prayer therefore becomes an absurdity; indeed we are told that the Southern Buddhists so regard it, and frankly acknowledge it to be a hindrance, and that all outward ceremonies are vain, religious dogmas absurd; that there can be no such thing as conscience or love of God; that every good action is the result of a pure intellectual process.

Most Westerns, however, at all events, will agree in thinking that in the average human being certain motives of action may be discovered, referable directly to conscience or love of God, and which cannot possibly be resolved into any intellectual process. Indeed it may be safely laid down that such motives exist in every human being who was ever born into the world (with the exception of those soulless persons, the Margraves, to whom allusion has already been made), though occasionally it is so dormant as to be unrecognizable; and it is from these motives that we derive the next highest principle. Of course there can be no proof of their existence to those who are unconscious of experiencing the action of such motives; if these choose to deny their existence it would be as useless to try and convince

them as it would be to try and convince a blind man who denied the possibility of sight. Be it remembered that denial is the easiest of all things to make, the hardest to refute. Dr. Johnson's celebrated words to Boswell when the learned Doctor showed how easy it would be to support a denial of so patent a fact, at that time, as that Canada had been taken from the French, may be studied with advantage on this point.

Seeing that in many of the Oriental systems the development of *Manas* has been pushed to its extremest point, to the exclusion (or rather the suppression) of everything beyond, it is only natural that this next highest principle, to which they give the name of *Buddhi*, should be shrouded in mystery. It is stated that the mysteries of *Buddhi*, which involve the highest occult powers, are only communicated to pledged chelas, who may be trusted to make no bad use of them.* Such is the Oriental system, and a very little thought makes it evident that this is the only possible system for peoples of the particular type of development which is associated with the East.

In the West also it is impossible to set down in writing the functions and properties of this principle; Christians, those at least who have learned the esoteric aspects of their own faith, term it the indwelling Spirit of Christ; others call it the higher self, a term open to many objections, for in the first place it is by hypothesis selfless, also the Spirit (according to the classification of St. Paul) is far more properly represented by the three highest principles, the upper triad, *Atma-Buddhi-Manas*.

Passing by this, however, we know that to the sincere Christian, who tries to live the Christ-life, conscience and the love of God are a power more or less, and a

* See the *Key to Theosophy*, also *Secret Doctrine* on this point.

power moreover which, if sufficiently developed, claims to dominate the entire body and to direct all the other principles down to *Sthula Sharira*, in other words to be incarnated.

There are some who say that there is no other Christ-soul than the higher Ego in man; it would be as wise to say that there is no magnetic current except that which is in the needle of the compass. When the Christ within is sufficiently developed, a *rapport* with the Christ without can be established; exactly in proportion as the professing Christian lives the Christ-life of prayer, self-abnegation, self-command, universal love, purity, etc., does he develop the Christ within, and acquire the power of communicating with the Christ without—"the Master"—by whom his initiation proceeds by gradual stages, and therewith his powers, according to the promise, "Greater works than these shall ye do," and "Nothing shall be impossible for you."

It is, however, useless to pursue this branch of the subject further; those who are not Christians will not either believe or understand, because these things cannot be seen from outside, and they refuse to come in, in order to learn. Those who are Christians will have already gathered enough from these few words to realize the true meaning and functions of *Buddhi*.

One principle remains, the highest of all, obviously not to be expressed in words, save by some such abstraction as the "Universal Soul," the "All-Father," the "Divine Spark." How this can be universal and yet a principle in each individual man is a mystery only to be solved by the knowledge of *Buddhi*—"No man cometh unto the Father but by me." Yet though a mystery it plainly must be the case, for union with this Universal Soul is the hope of all great religions, the Nirvana of the

Buddhist, the Eternal Hope of the Christian; and unless such Universal Soul were already somehow part of ourselves, no such idea would be possible. The union in fact already exists, but is rendered imperfect by the separateness; and the separatenesses proceed from self, whose home is in *Kama Rupa* (the Body of Desire), but whose chief manifestation is in *Sthula Sharira*. To this highest principle of all is given the name *Atma*, and *Atma* is to the individual man what God the Father of the Christians or Parabrahm of the Easterns is to humanity. Easterns, and more especially Europeans with an Eastern bias, will object here that Parabrahm does not correspond to the Christian's God the Father. The only answer to this is that if the correspondence of the *Atma* of man to the Parabrahm of the Cosmos is clear to them, they may be content to leave the analogy belonging to a system which they repudiate for the use of those to whom it may be helpful.

Thus in the higher triad of the principles of man we get a reflection as it were in the microcosm of the Trinity of the Cosmos, which has been known and recognized by every great religion in the world in some form or another, more or less fully, and only denied in comparatively modern times by ignorant eccentrics in search of a new idea with which to tickle the ears of their followers.

I have said that the common metaphor of planes is somewhat confused; in fact, planes and spheres and globes are all measurements of space like the stories of a house, and novices are apt to ask *whereabouts* the spiritual plane is situated, just as some Christians might ask *where* the kingdom of heaven was; it is not easy to find any terms which are free from objection, but the student should bear this difficulty in mind.

To conclude, since *Atma* is the highest, the universal Union, and *Sthula Sharira* is the most utter separateness, we see how the one is as it were the inverse image of the other. "*Dæmon est Deus inversus*"—so *Prana* is the inverse image of *Buddhi*, just as the Christian Fathers tell us that Adam is of Christ. So also *Linga Sharira*, the senseless form, the mere spook of the séances, is the inverse of *Manas*, the pure intellectual concept, and thus the Divine sees itself as in a mirror inverted, and the mirror is *Kama Rupa*. A useful image may be drawn of a man sitting under a penthouse on an island, in the midst of a clear lake, fixed it is true to his island and unable to stir off it, unable also by reason of his penthouse to look up, yet in the lake he sees mirrored the real objects beyond, the stars of heaven on the one side it may be, on the other a dunghill; give him power by speaking to those on shore to affect the realities of the things whose reflection he sees, and the analogy though rough is workable. When the self, which is the bar that separates the higher from the lower, is finally cast out, when the atonement is accomplished, and Nirvana is won, then there is no more need for the penthouse, the man is let loose from his island, and thenceforth is able to see all things clearly, not as in a glass reflected, but with straight vision, as they are.

APPENDIX.—NO. 2.

A SHORT GLOSSARY OF SANSKRIT AND OTHER THEOSOPHICAL TERMS USED IN THIS WORK.

Æon, a period, an emanation, spirits and angels of the Gnostics.

Astral, that which exists supersensuously, real, but not to be perceived as a rule by the ordinary bodily senses; a very difficult term to define, for it is used in many senses; ghosts, visions, etc., are often called astral, so is the Linga Sharira. See Appendix No. 1.

Atma, the highest of the Seven Principles. See Appendix No. 1.

Buddhi, the second of the Seven Principles. See Appendix No. 1.

Dhyan Chohans, Lords of Light, or Archangels.

Elohim, Hebrew, often translated God in the Bible, as in *Genesis* i. 1; said by some Cabalists to be the active and passive essences in the beginning emanating from the Almighty, and collectively "the Word"; by some to be creative spirits "by whom He made the worlds."

Hermetic, the teachings of Hermes, the Egyptian Thoth, the god of Wisdom; these writings were highly prized by St. Augustine, Cyril, Origen, and Clement of Alexandria.

Karma, the ethical law of cause and effect, whereunder all pain and misfortune of the mortal part of man is not a punishment, but a result, according to positive law, of

previous wrongdoing, in this life or prior to it; usually but not necessarily connected with reïncarnation.

Kama Rupa, the fourth principle reckoned from the highest. See Appendix No. 1.

Karmic Law, that which relates to Karma.

Kosmos, the Universe as distinguished from the World.

Linga Sharira, the fifth principle reckoned from the highest. See Appendix No. 1.

Manas, the third principle. See Appendix No. 1.

Monad, the immortal part of man incarnated in a body of flesh.

Occult, this word has been greatly misinterpreted and misunderstood; literally it means hidden, and is properly used to signify this only. Of the operations of nature some are scientifically known; of others the effects or phenomena are known, but the causes are hidden or "occult." The phenomena relating to life, both animal and vegetable, are to a great extent known and classified, the causes of these phenomena and the real knowledge of what we call life is hidden. Some of the knowledge hidden as regards modern men of science is said to have been known for ages past by tradition to certain schools of philosophers. As soon as it becomes commonly known to science it ceases to be occult. An example is hypnotism; there is no doubt that the science was known to Egyptian and Delphic priests and many other secret fraternities from the recorded effects. Equally no doubt that the scientific process was utterly unknown to the world in general till quite recently. Hypnotism having been occult has become exoteric, as may chance to any other occult science.

Prana, the sixth principle reckoned from the highest. See Appendix No. 1.

Raja Yoga, exercise, regulation and concentration of thought, for attaining union with the supreme spirit; meditation directed towards atonement.

Sthula Sharira, the seventh and lowest principle. See Appendix No. 1.

THE END.

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